DABIQ

15 ISSUE
1437 SHAWWAL

لا إله إلا الله
الله
رسول
محمد

BREAK THE CROSS

Issue 15

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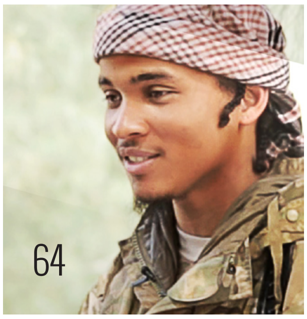

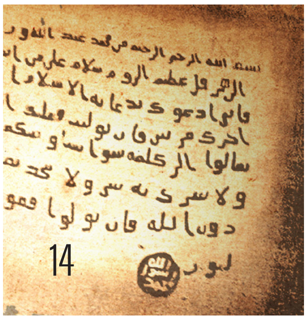

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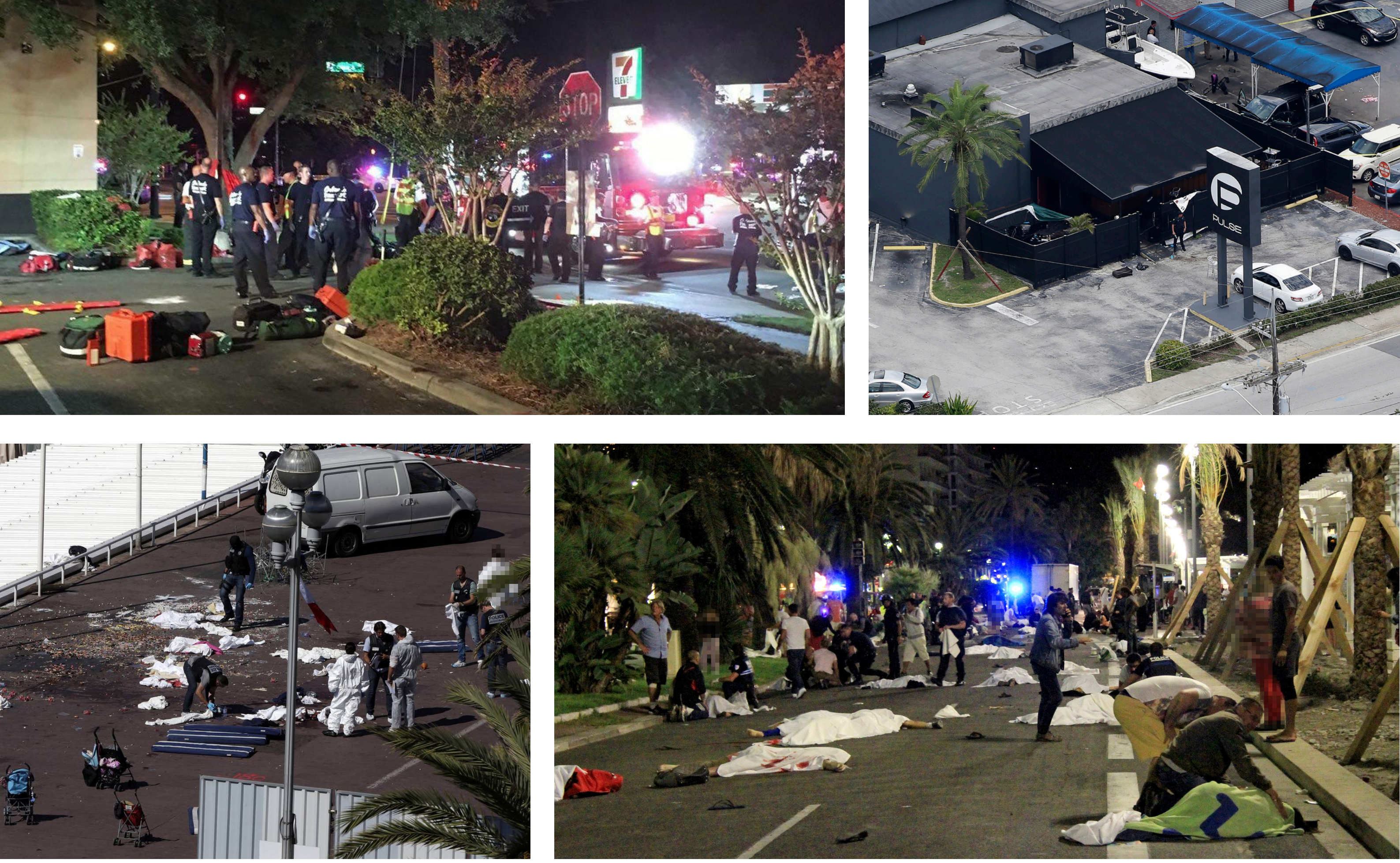

Terror strikes again in America and Europe

FOREWORD

“Do they not see that they are tried once or twice every year? Yet they turn not in repentance, and they take no heed?” (At-Tawbah 126).

After the attacks in Orlando (USA), Dhaka (Bangladesh), Magnanville, Nice, and Normandy (France), and Würzburg and Ansbach (Germany) led to the martyrdom of twelve soldiers of the Caliphate and the deaths and injuries of more than six hundred Crusaders, one would expect the cross-worshipers and democratic pagans of the West to pause and contemplate the reasons behind the animosity and enmity held by Muslims for Westerners and even take heed and consider repentance by abandoning their infidelity and accepting Islam. But the fever and delusion caused by sin, superstition, and secularism have numbed what is left of their minds and senses. Their hedonic addictions and heathenish doctrines have enslaved them to false gods including their clergy, their legislatures, and their lusts. As for worshiping the Creator alone and following His Final Messenger ﷺ, then that is beyond their consideration. Instead, they wage war against what entails both their welfare in the worldly life and their salvation in the Hereafter. They wage war against their Creator, His word, His law, His Messenger, and His slaves. And they shamelessly confess their disbelief in His wisdom, mercy, and justice, by thinking that the Lord ﷻ would abandon His religion and His slaves to the tyranny of His enemies and their evilness.

And despite their wretched condition of ignorance and arrogance, we take this occasion of multiple massacres inflicted upon their citizens and interests to call them once again to the religion of pure monotheism, truth, mercy, justice, and the sword. Between the release of this issue of Dabiq and the next slaughter to be executed against them by the hidden soldiers of the Caliphate – who are ordered to attack without delay – the Crusaders can read into why Muslims hate and fight them, why pagan Christians should break their crosses, why liberalist secularists should return to the fitrah (natural human disposition), and why skeptical atheists should recognize their Creator and submit to Him. In essence, we explain why they must abandon their infidelity and accept Islam, the religion of sincerity and submission to the Lord of the heavens and the earth.[1]

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[1] Islam is derived from the Arabic words istislam/salamah, meaning submission and sincerity. This is the essence of Islam,

They will find in the pages of this issue the details of our message to them on the issues of Christianity, feminism, liberalism, and atheism. However, the ultimate message of the Prophet Muhammad ﷺ, the revelation he was dispatched with – the Quran and the Sunnah – and the message of all past prophets from Adam to Muhammad ﷺ has been the same throughout history: There is no ilah but Allah. The ilah linguistically being "what deserves worship," i.e. nothing and no one deserves worship except Allah. Allah is the proper name of the Lord and the Creator of the Heavens and the Earth. It is derived from the same word ilah and is similar in root to the name of the Creator as found in all Semitic languages, including the Hebrew spoken by the Prophets of the Children of Israel. In the Hebrew tongue, they would supplicate the Lord saying "Elohim," which corresponds in Arabic to "Allahumm;" the suffix "him" of Hebrew and "humm" of Arabic – sometimes referred to as the "majestic plural" – affixed to "Eloh" and "Allah" is to emphasize His reverence and the supplicant's humility. He is to be worshiped alone as He alone is the Creator of the heavens and the earth, He alone is the Lord of the heavens and the earth, and He alone has the loftiest attributes, including knowledge, power, justice, mercy, wisdom, beauty, honor, majesty, etc. If some of His creation manifests praiseworthy traits, then this is only due to His design and His guidance; the traits of the creation can never be on par with His perfect attributes. This is why He deserves worship alone and why no person or object can ever deserve worship.

As for believing that there are other "gods" who partook in the creation of the universe or who have share in its lordship, then this was a creed so deviant and contrary to the fitrah that not even the pre-Islamic pagan Arabs believed in such. Instead, their paganism was in supplicating idols representing the righteous; they would do so seeking the intercession of the righteous on their behalf before Allah ﷻ. However, at times of severe calamity, they would abandon their idols and supplicate Allah alone. Allah ﷻ said, "And when they board a ship, they supplicate Allah, being sincere to Him in religion. But when He delivers them to the land, they immediately give shares of worship to other than Him" (Al-'Ankabut 65). Accordingly, this part of the fitrah – recognition of Allah's lordship alone – was emphasized by all the prophets in their mission to bring back their pagan peoples to the abandoned part of the fitrah – worship of Allah alone. Allah ﷻ said, "And if you asked them, 'Who created the heavens and the earth?' they would surely say, 'Allah.' Say, 'Then have you considered what you supplicate besides Allah? If Allah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?' Say, 'Sufficient for me is Allah; in Him the trusting put their trust'" (Az-Zumar 38). He ﷻ also said, "Say, 'Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter?' They will say, 'Allah.' So say, 'Then will you not fear Him?'" (Yunus 31), meaning, will you not fear Him by worshiping Him alone and obeying Him only?

Allah ﷻ also said, "And We sent not before you any messenger except that We revealed to him that, 'There is no god except Me, so worship Me'" (Al-Anbiya 25). Thus, the message of all the prophets emphasizes worship and obedience of Allah only and no one else. There is no ilah but Allah, meaning none

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to submit to Allah sincerely (i.e. to Him alone).

deserves worship and obedience save Allah. He is to be worshiped alone via love, hope, fear, supplication, prostration, sacrificial slaughter, etc. He is to be obeyed alone by following His Final Messenger ﷺ, seeking judgment from His law, implementing His law, rejecting every law legislated by other than Him, and abandoning any laws abrogated by Him. Allah ﷻ is the Wise, the All-Knowing, the Merciful, and the Gracious. His law is just and all other laws are ultimately plagued with imperfection and oppression.

These meanings are expounded upon in numerous verses of the Quran. "Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know" (Yusuf 40). "[Say], 'Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book explained in detail?'" (Al-An'am 114). "And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing" (Al-An'am 115). "Is it the judgment of [the era of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith]" (Al-Maidah 50). "Or have they other 'partners' who have legislated for them a religion, which Allah has not permitted?" (Ash-Shura 21). "Is not Allah the most just of judges?" (At-Tin 8). "And follow what is revealed to you, [O Muhammad], and be patient until Allah will judge. And He is the best of judges" (Yunus 109). "Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to false gods, while they were commanded to reject it; and Satan wishes to lead them far astray" (An-Nisa 60). "And Allah shares not His legislation with anyone" (Al-Kahf 26). "And in anything over which you disagree – its ruling is [to be referred] to Allah. [Say], 'That is Allah, my Lord; upon Him I have relied, and to Him I turn'" (Ash-Shura 10). "And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you" (Al-Maidah 49). "So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed – then it is those who are the disbelievers" (Al-Maidah 44). "And We did not send any messenger except to be obeyed by the permission of Allah" (An-Nisa 64). "Say, [O Muhammad], 'If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.' Say, 'Obey Allah and the Messenger.' But if they turn away – then indeed, Allah does not like the disbelievers" (Al 'Imran 31-32). "And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth" (Al-Maidah 48). "And whoever desires other than Islam as religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers" (Al 'Imran 85).

As for the secularism of modern times, then this was the religion of Midian, who claimed not to understand why worship of Allah necessitated obeying His laws. "And to Midian [We sent] their brother Shu'ayb. He said, 'O my people, worship Allah; you have no god other than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day. And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption. What remains [lawful] from Allah is best for you, if you would be believers. But I am not a guardian over you.' They said, 'O Shu'ayb, does your prayer command you that we should leave what our fathers worship or not do with our wealth what we please? Indeed, you are the forbearing, the discerning!' He said, 'O my people, have you considered, [how could I abandon my message] if I am upon clear evidence from my Lord and He has provided me with good provision from Him? And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able. And my success is not but through Allah. Upon him I have relied, and to Him I return. And O my people, let not [your] dissension from me cause you to be struck by that similar to what struck the people of Noah or the people of Hud or the people of Salih. And the people of Lot are not far off from you. And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate.' They said, 'O Shu'ayb, we do not understand much of what you say, and indeed, we consider you as weak among us. And if not for your family, we would have stoned you [to death]; and you are not to us one respected.' He said, 'O my people, is my family more respected for power by you than Allah? But you put Him behind your backs [in neglect]. Indeed, my Lord is encompassing of what you do. And O my people, act according to your position; indeed, I will act. You are going to know to whom will come a punishment that will disgrace him and who is a liar. So wait; indeed, I am waiting along with you [for the outcome].' And when Our command came, We saved Shu'ayb and those who believed with him, by mercy from Us. And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone as if they had never prospered therein. Then, away with Midian as Thamud was taken away" (Hud 84-95). Hence, secularist Midian was destroyed just like pagan Thamud.[2]

The destruction of past nations and the calamities of later ones is a reason for deep reflection. Allah ﷻ said, "Indeed, examples [of nations] have passed before you. So journey in the land and see what was the fate of the deniers" (Al 'Imran 137). He ﷻ also said, "We have already sent [messengers] to nations before you, [O Muhammad]; then We seized them with poverty and hardship that perhaps they might humble themselves [to Us]" (Al-An'am 42). Westerners facing the collapse of their so-called "civilizations" through their wicked deeds and the righteous deeds of the mujahidin should be asking themselves several questions, including: How do they claim to love the Lord yet they worship persons and objects besides Him? How do they claim to fear Him yet they adopt the legislations of their whims and desires? How do they claim to revere Him yet they mock the prophets and messengers whom He sent to mankind and the revelation and laws with which they came? How do they claim to be monotheistic and claim to know Him as being the One and Only, the Merciful, the Just and Wise God yet they attribute to Him a mother, a son, a partner, and the Trinity, believe He is unable to forgive mankind for their "original sin" except by having one of His most beloved men unjustly bear their burdens and be crucified on their behalf, and declare that the laws He legislates are cruel, barbaric, and unfit for modern times? Where is your servitude to Him? Where is your respect of what He loves? Where is the residue of sound intellect, which would immediately reject the superstitious beliefs of Trinity and atonement through the crucifixion of Jesus? Where is your humility before the Almighty? Do you insist upon abandoning the fitrah and succumbing to the misguidance of your forefathers, as Allah ﷻ described the infidels of the past, saying, "And similarly, We did not send before you any warner into a city except that its affluent said, 'Indeed, we found our fathers upon a religion, and indeed we will follow in their footsteps'" (Az-Zukhruf 23)?

We call you to reflect on these questions as the bloodthirsty knights of the Caliphate continue to wage their war of just terror against you. And have no doubt that the war will only end with the black flag of Tawhid (Islamic monotheism) fluttering over Constantinople and Rome, and that is not difficult for Allah…

"Say, 'Do you expect anything for us save one of two good things [martyrdom or victory]? While we await for you that Allah will afflict you with a doom from Him or at our hands. Await then! Lo! We are awaiting with you'" (At-Tawbah 52).

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[2] The story of Thamud is mentioned in numerous places of the Quran. See, for example, verses 61-68 of Surat Hud.

Contemplate

The Creation

By Abul-Harith ath-Thaghri

Allah ﷾ said, “Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding, those who remember Allah while standing or sitting or lying on their sides and give thought to the creation of the heavens and the earth, saying, ‘Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire’” (Al ‘Imran 190-191).[1]

‘Amir Ibn ‘Abd Qays رحمه الله said, “I heard more than one, two, and three of the companions of Muhammad ﷺ say, ‘The light of faith is contemplation.’” It was also said to al-Awza’i رحمه الله, “What is the ultimate contemplation of these [above-referenced] verses?” He responded, “To read them with comprehension.” Umm ad-Darda رحمها الله was asked, “What was the best worship practiced by Abud-Darda?” She responded, “Contemplation and heeding examples.” And both Ibn ‘Abbas and Abud-Darda رضي الله عنهم said, “Contemplation for an hour is better than spending a night in prayer” (Ad-Durr al-Manthur).

It was a very cold day on ribat (frontier guarding) near the Layramun industrial zone during the winter sometime between late “2012” and early “2013.” It was my shift and I was shivering as I sat on a rock at my post. Using night vision goggles, I monitored for any Nusayri troop movement that might advance upon us from the direction of Khalidiyyah. Suddenly something moved nearby, less than two meters away. It grabbed my attention, distracting me. I noticed it was a cat, cold like myself. It observed me for a few seconds as I observed it. It appeared to consider whether or not I was an aggressive or compassionate soul, then advanced towards me, leaped on my lap, and began purring. The whole ordeal led me to reflect more. It was a creature, with a soul, able to observe another creature, with a soul, and then determine if the other creature would be welcoming or not, and finally decide to take the risk of intruding upon this other creature’s lap for the sake of comfort and warmth. How great is He who created both of these creatures and facilitated for them a means of communication not fathomable by either of them!

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[1] There are many verses in the Quran in which Allah ﷾ calls His slaves to reflect on the creation. See, for example, ar-Ra’d 2-4, an-Nahl 3-18 and 65-69, ar-Rum 8 and 18-27, al-Jathiyah 12-13, al-Ghashiyah 17-20, Fussilat 53, adh-Dhariyat 20-23.

It was a moment of reflection like no other, a blessing from Allah سبحانه وتعالى. After my shift was over, I rushed to speak about it with another murabit, Abul-Muthanna as-Sumali[2] تقبله الله. For several months together, we had both been in the ranks of the Islamic State, then operating in the Levant under the name "Jabhat an-Nusrah." I told him about the experience with the cat and he smiled, appreciating Allah's signs in His creation. The conversation led us to reflect more upon others of Allah's signs, even expressing our good assumptions on the revival of the caliphate with the continuation of jihad in the Levant, by Allah's permission. Abul-Muthanna later went on his ribat shift, observing the same cat and looking out for any potential Nusayri soldiers.

I don't remember now if it was then or sometime shortly before, when I had sat at our base near Aleppo and penned a list of different signs in Allah's creation to contemplate while on ribat. I later asked Abul-Muthanna if he'd like me to share the list with him. He was very encouraging. So I read to him different items on it and he would comment on how they were undoubtedly from Allah's many signs manifesting His wisdom, knowledge, greatness, power, and mercy, as well as His constant support for Islam and the Muslims. It was an invigorating conversation of faith, one which was difficult to hold in the West, as the Muslim would find himself a stranger amongst the herds who had been westernized by the Murtadd Brotherhood.

Here, I'll mention briefly some of the signs we had discussed. But before doing so, let me present an example for the atheists and agnostics of the West who will probably read these words, those odd disbelievers who arrogantly deny Allah and haughtily resist the testimony of their very own fitrah (natural human disposition), which Allah instilled in them. Allah سبحانه وتعالى said, "And it is He who begins creation; then He repeats it, and that would be easier for Him. His is the sublime example in the heavens and earth. And He is the Exalted in Might, the Wise" (Ar-Rum 27-28). In these verses, Allah سبحانه وتعالى teaches us what the "sublime ex-

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[2] Abul-Muthanna as-Sumali (Ali Dirie) was a man of great character and worship. After being imprisoned by the Crusaders for seven years, he was able to flee Canada despite being banned from travel. He planned, strove, and relied upon Allah alone, until he arrived in the Levant. When I first met him, he would regularly read from the same mushaf that had accompanied him in his Canadian prison cell. Upon the official expansion of the Islamic State to the Levant, he rushed to revive the Muslim Jama'ah through his bay'ah. He was not affected by the doubts of the jihad claimants and remained firm upon his covenant. Several weeks later, he had a dream in which the Hur (the maidens of Paradise) gave him glad tidings of martyrdom on a specific date (one which I have forgotten). A week before his martyrdom, several of our friends decided to go shopping for new military attire. He told them he wouldn't be going with them, because he was expecting martyrdom soon, and narrated to them his dream. When that day arrived, it happened that all Islamic State soldiers were placed on alert due to sudden advances of the Nusayri army and their Rafidi allies on the frontlines near Kafar Hamrah (in the northern Aleppo countryside). Abul-Muthanna rushed to battle and advanced in the direction of the enemy, fighting, until he was severely wounded, bleeding until he surrendered his soul to his Lord. Due to the intensity of enemy fire, it was not possible to extract his body from the forward position he had reached. May Allah accept him and add the blessing of caliphate we enjoy today to the scroll of his good deeds and that of all other martyrs.

ample" is. When the pagans doubted Allah's ability to resurrect the dead, He explained to them that if there were any difficulty in recreating the living, it would not be more difficult than creating them initially after their former condition of nonexistence. The example I'd like to present to the denying disbelievers is the following:

Imagine yourself – O denier – sitting before a sleek supercomputer designed to manage an advanced factory producing suitcase-sized hydrogen bombs. The raw materials are brought to the production line and assembled by intricate androids in a uniformly precise fashion. While you are goofing off playing video games on the supercomputer, someone sends you a message saying that your computer – both its hardware and software – as well as the factory, its production line, its androids, the raw materials, the video game, the message, its author, and even you yourself were the result of distinct, chaotic events resulting in your mouse-clicking inside this meticulously ordered factory! The fitrah does not accept such an argument, and yet the atheist claims it!

Anyhow, amongst what Abul-Muthanna and I discussed was the physical attraction and emotional longing Allah placed in the hearts of men for women and the hearts of women for men. Unlike hunger, the life of the individual man is not dependent on this yearning. And yet he constantly longs for another soul. Allah ﷻ said, "And of His signs is that He created for you from yourselves spouses, that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought" (Ar-Rum 21). This attraction drives the individual to seek a spouse, resulting in generation after generation of men. The attraction between the spouses is something full of wisdom, and yet the arrogant denier considers this phenomenon to be the result of chaos.

The attraction between the spouses is dependent on many factors, including the senses, most important of which are sight, smell, touch, hearing, and the heart. Each of these senses is a sign in and of itself. The eye, for example, is a complex organ whose smallest blocks are the subatomic particles forming the various cells and tissues of the organ. Each cell is tasked with its role in the optical system. Light is perceived by the eye and its details are passed on to the brain through a sophisticated channel fit to carry visual information. Thereby, the spouses see each other, and this leads to the formation of feelings within the heart. And yet the denier claims the eye and the emotions it breeds are the result of chaos!

The heart is another sign, linked heavily to the tongue. Unlike other living beings, man is the most capable of eloquently conveying the content of his heart. He is even able to convey otherwise, deceiving and betraying others, as is the character of hypocrites. Man's ability to speak is so immense, he is capable

of writing poetry and prose, fiction and non-fiction, spending hours upon hours in these regards, producing sentences from his heart with great meaning and emotion. Allah ﷻ said, "Recite, and your Lord is the most Generous – Who taught by the pen, taught man that which he knew not" (Al-'Alaq 3-5). Even the various languages man speaks are a sign. Allah ﷻ said, "And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge" (Ar-Rum 22). Thus, the diversity found in the tongues of men – from the Click languages of Africa to the Semitic languages of the Middle East – are a great sign to contemplate. A child might learn Arabic growing up and speak it for much of his youth, and later study another language – Hebrew, Persian, English, etc. – to spy on enemy communications or execute operations on enemy ground. He might write eloquent prose in his new language as he had done in his own mother tongue, to call the Jews, Christians, and other disbelievers to Islam. He could even construct his own language to encrypt communication back and forth between himself and the Islamic State foreign operations leadership before executing his attack against surveyed targets. These inborn skills are found in no other creature besides man. How great is his Fashioner!

The husband and his wife may then have a child, the result of the composite attraction between the two, a mystery instilled in them by their Creator. The child is born with a number of signs in him, which only a few amongst mankind reflect upon. One of these signs is the mercy placed in the hearts of the parents towards this creature who insists on preventing them from sleep night after night. His small, fragile condition observed through their sight and hearing is one of many reasons behind this mercy. But why is it that the child of man is not born a mini-sized adult – with a birth weight of 3 kilograms, but with a mustache, a beard, and the remaining facial features of an adult? The innocence in his eyes would not be as perceivable by his parents. The cuteness in his smile and laugh triggering the many sensations of happiness in the hearts of both his parents would not truly be there with the absence of his baby fat and chubby cheeks. And again, he is born almost blind, but as he grows, his eyes develop and allow him to perceive the faces of his parents and understand when they are playing with him and know that they love him. His hearing allows him to grow and speak like his parents do and speak in other languages like the parents of other children do, and thereafter possibly compete with those poets who preceded him throughout history.

When man is hungry, he goes to the market to buy meat, fruits, vegetables, and grains, all of which are present for him on a planet whose environment is seamlessly fit for his existence and that of his food. There is no permanent night, nor day, nor rain, nor drought. Allah ﷻ said, “Say, ‘Have you considered if Allah should make for you the night continuous until the Day of Resurrection, what god other than Allah could bring you light? Then will you not hear?’ Say, ‘Have you considered if Allah should make for you the day continuous until the Day of Resurrection, what god other than Allah could bring you a night in which you may rest? Then will you not see?’ And out of His mercy He made for you the night and the day that you may rest therein and seek from His bounty and that perhaps you will be grateful” (Al-Qasas 71-73). He ﷻ also said, “And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees – of its emerging fruit are clusters hanging low. And We produce gardens of grapevines and olives and pomegranates, similar yet varied. Look at each of its fruit when it yields and at its ripening. Indeed in that are signs for a people who believe” (Al-An’am 99).

So man exists on Earth with all that which he needs within his grasp. Allah ﷻ said, “It is He who created for you all of that which is on the earth” (Al-Baqarah 29). He was not left hungry searching for food. Rather, he himself is capable of planting and farming food, even distributing it as trade. He is also capable of raising livestock and living off its meat and milk. All of this is the result of the great intelligence Allah placed in him.

Amongst the creatures man might also utilize for food is the honey bee. The bee colony – essentially a honey factory – is composed of workers tasked with various jobs: cleaners, fanners, foragers, water carriers, guards, builders, feeders, attendants, sealers, packers, etc., in addition to the queen and the drones. The colony would not survive or carry on to other generations without each of these roles being filled by a select group of bees. The different members of the colony all know their responsibilities and are able to communicate with each other in a language unknown to other creatures. The various bees tasked with distinct jobs were not the result of chaos, nor is the honey produced by these bees and collected by man. Allah ﷻ said, “And your Lord inspired to the bee, ‘Take for yourself houses among the mountains and among the trees and in that which man constructs. Then eat from all the fruits and follow the ways of your Lord laid down for you.’ There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought” (An-Nahl 68-69). And yet the disbeliever’s arrogance does not allow him to acknowledge these signs!

Furthermore, man was not left without some immunity to the varied poisons, parasites, viruses, and bacteria of Earth. If he finds himself sick, his body is able to repel many of the illnesses to which he is exposed. His immune system has the ability to produce white blood cells, antibodies, and fever, to repel most intruders. His digestive system – consisting of his liver, kidneys, gallbladder, and other organs – is also fit to remove many toxins that might have contaminated his food, never mind the role this system plays in extracting from his food the nutrients needed for his survival and the production of blood and cells required for growth and healing. Thus, generations of man do not die out and thereby leave the Earth void of his presence. And yet the disbeliever thinks his placement on Earth is the result of mere chaos.

Man, unlike any other, has a desire for what is far greater than food and spouse. He is moved by happiness and sorrow, love and hate, and a longing for something greater. All of these emotions also serve him in his worship of his Lord. If he is struck by sorrow, he turns to his Lord in prayer, asking Him to lift the sorrows. If he is affected by happiness, he turns to his Lord in thanks. He loves his Lord and loves all that his Lord loves. He also hates for his Lord's sake all that which his Lord hates. And there is a thirst in his soul for something greater than all that which he sees and hears, to be near his Lord in the Heavens.

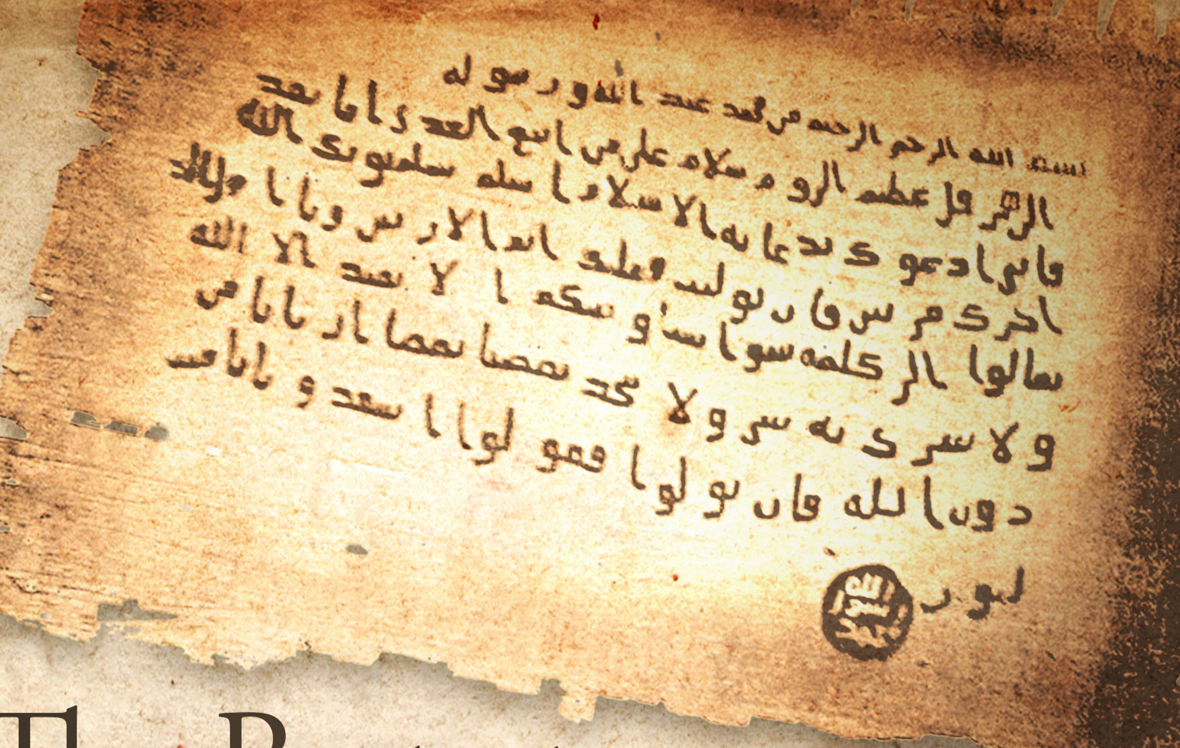
Man also has a curiosity that leads him to invent things, by his Lord's permission. He invented the cart, the automobile, the airplane, the supercomputer, and the hydrogen bomb. These inventions were not the result of a man sitting down on a paper scribbling randomly. Rather, he sat and reflected day after day to invent such constructions. There were those famous physicists, chemists, and mathematicians – the supposed "geniuses" who only reflected upon the universe, forgetting its Creator and their duties towards Him. These so-called "geniuses" had minds capable of observation, analysis, and deduction, that led to the most complex machines and sciences of the era, the likes of integral calculus, nuclear physics, object-oriented programming, and the thermonuclear bomb. These advanced sciences and technologies – which the disbeliever claims are the result of chaos – are the basis of the hydrogen bomb factory upon whose supercomputer he plays video games.

The intelligence, memory, and self-recognition of man has driven some men to build androids with supposed artificial "intelligence," essentially a set of algorithms implemented in the hardware and software of a robotic computer, but one that will never grant it the reality of intelligence that man enjoys, nor the emotions and the resultant friendship and companionship he relishes. Still, these complex constructions – according to the disbeliever – are the invention of a being whose existence was the result of chaos! How much more so are his androids worthy of being attributed to chaos!

This creature known as man and his longing for something greater split the creation into two camps, a camp that utilizes its love and hate in submission to its Creator, with faith in His messenger, and another camp that utilizes its love and hate in submission to its desires, with faith in its doubts. These camps have waged war against each other since the time Noah ؑ called mankind to worship their Lord alone. The conflict continued until sects of the arrogant camp – sects which were scattered before throughout the earth – gathered in Palestine despite such a gathering seeming almost impossible before. Meanwhile, their allies gathered in the northern Levant, despite the death and destruction they had faced in Iraq and Afghanistan. At the same time, the camp of sincerity gathered in the Levant and Iraq and spread to other corners of the earth, reviving thereby the Caliphate, which had been absent for centuries, since the collapse of the Abbasid state. The battle between the Muslims and the Jews, between the Muslims and the Romans, and the revival of the Caliphate, were all from among the signs foretold by the Prophet ﷺ through revelation. And yet, the disbeliever doubts!

Indeed, it is Allah ﷻ who prepared the Earth for the bloodiest battle before the Hour, to see His slaves sweat in spilling their blood and that of His enemies. All the factors were laid down precisely. The Crusaders and the Jews in the Levant, the Rafidah in Iraq and Persia, and the Caliphate in the center. It is the clash of encampments – "civilizations" – that many saw coming, as it is found in Allah's signs throughout history and current events. And yet the denier claims that all this is the result of mere chaos!

To conclude, the denier should contemplate his feeble arrogance and contrast it with the many signs of his Creator including those found in himself. He should repent from his hubris, recognize his Lord and submit to Him by following His final messenger, Muhammad ﷺ. As for the Muslim, he should continue reflecting upon Allah's signs, as this is one of the greatest acts of worship and among the best means to increase his faith. And when contemplating the signs of Allah, he should also recognize the immense blessings and favors they hold. The attraction between a man and his spouse that satisfies one's longing for companionship and ensures mankind's continued procreation, the honey produced by bees and the healing properties contained therein, the alternation between night and day which allows mankind to both rest and seek livelihood, the human being's complex biological makeup which includes the means to fight off sickness – all of these are among the signs that contain blessings from the Lord of the creation. As such, one who fails to contemplate Allah's signs will also fail to recognize and acknowledge many of the favors his Lord has bestowed upon him. "And remember when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe'" (Ibrahim 7).



The Response

To the Call of the Prophet

Following the Treaty of Hudaybiyah in the 6th year after the prophetic hijrah to Madinah, the Muslim State, led by the Prophet ﷺ, took advantage of its temporary truce with the pagan tribe of Quraysh to begin spreading the light of Islam to the farther regions of the Arabian Peninsula and to the lands beyond. The Prophet ﷺ sent his couriers to the rulers of various lands, conveying to them the message of Islam, inviting them to embrace the religion and follow him upon the path of guidance, and warning them that if they refused they would be responsible for the disbelief and misguidance of their subjects. Among those rulers to whom the Prophet ﷺ sent his letters were the Abyssinian king, Ashamah Ibn Abjar, known as Najashi (Negus), the Coptic Egyptian king Jurayj Ibn Mina, known as Muqawqas, and the Byzantine Emperor, Heraclius. These three Christian rulers each received the message of Islam, but their reactions and responses differed.

In the case of Ashamah, who had sheltered several dozen of the Prophet's companions in his kingdom – including his cousin Ja'far رضي الله عنه – when they fled from the persecution of the pagans in Makkah, he recognized the truth of Islam and was quick to declare the divine nature of the Prophet's message before his royal court. This occurred when the tribe of Quraysh sent two representatives to him in order to request that he hand over Ja'far and the Muslims who were with him so they could be returned to Makkah.

The two representatives, 'Amr Ibn al-'As and 'Abdullah Ibn Abi Rabi'ah, brought with them gifts for Ashamah and his patriarchs. They first presented their gifts to the patriarchs and explained to them the request they would make of Ashamah in the hopes that the patriarchs would support them and advise Ashamah to concede to their request. The patriarchs accepted the gifts and agreed to do so. The two representatives then entered into Ashamah's presence, presented him with their gifts, and then spoke to him, saying, "O king, indeed some foolish youth have taken refuge in your land. They have left the religion of their people and have not entered into your religion. They have come with a new religion that they have invented and which is not known to us or to you. We have been sent to you, with respect to them, by the dignitaries of our people, from among their fathers, their uncles, and their clans, so that you would return [these youth] to them, for they know them best and are more knowledgeable of that for which they fault them and admonish them."

The patriarchs said, "They have spoken truthfully, O king. Turn them over so that they can be returned to their people and their land." Ashamah, however, wanted to hear the other side of the story, so he summoned the Muslims and asked them, "What is this religion over which you have left your people, and because of which you have not entered into my religion nor into any of these other religions?" Ja'far رضي الله عنه, the one speaking on behalf of the Muslims, said, "O king, we were an ignorant people who worshiped idols, ate animal carcasses, committed fornication, cut family ties, and harmed our neighbors; and the strong among us would devour the weak."

"We remained this way until Allah sent to us a messenger from among us whose lineage, truthfulness, trustworthiness, and chastity we knew. He called us to the oneness of Allah, ordering us to worship Him and abandon what we and our fathers were worshiping besides Him of stones and idols, and ordered us to be truthful in speech, to render trusts [to whom they are due], to mend family ties, to be good to our neighbors, and to withhold from forbidden matters and unlawful bloodshed, and he forbade upon us fornication, false speech, devouring an orphan's wealth, and accusing chaste women of fornication. He commanded us to worship Allah alone and not make any partners for Him in worship and ordered us with prayer, zakah (charity), and fasting. So we affirmed his truthfulness and believed in him, and we followed him in what he had brought us of Allah's religion."

"We worshiped Allah alone, not making any partners for Him, prohibited what he forbade upon us, and allowed what he permitted for us, so our people became hostile towards us. They tortured us and sought to turn us away from our religion through enticement and oppression in order to take us back to worshiping idols instead of Allah the Exalted, and to permitting the wicked things we used to permit. Thus, when they subjugated us, oppressed us, made things difficult for us, and stood between us and our religion, we left for your land. We chose you over others besides you, and we desired your protection and hoped that we would not be wronged in your presence, O king."

Ashamah asked him, "Do you have anything of that which he has come with from Allah?" Ja'far replied, "Yes." So Ashamah said, "Then read it to me." So Ja'far read to him from the first section of Surat Maryam. Ashamah wept until his beard became wet and his patriarchs also wept until their books became wet when they heard what Ja'far recited to them. Ashamah then said, "Indeed, this and what Jesus came with have come from the same lamp." He then told the two representatives from Quraysh, "Go, for by Allah I will not surrender them to you and they will not be harmed." So they left, and 'Amr said to 'Abdullah, "By Allah, tomorrow I will bring to him something from them by which I will uproot their joy."

The next day, 'Amr said to Ashamah, "O king, they utter a tremendous statement concerning Jesus Son of Mary."[1] So Ashamah summoned Ja'far and the Muslims with him and asked them what they say about Jesus. Ja'far said, "We say about him like our prophet ﷺ taught us – that he is the slave of Allah, His messenger, His [chosen] spirit, and His word which He cast into the pure virgin Mary." Ashamah then picked up a cane and said, "By Allah, Jesus Son of Mary does not exceed what you have mentioned so much as the length of this cane." His patriarchs then snorted, so he said to them, "By Allah, even if you snort!" (Sirat Ibn Hisham).

Years later, when the letter of the Prophet ﷺ reached him, he readily declared his testimony of faith, responding to the Prophet ﷺ with the following words:

"In the Name of Allah, the Gracious, the Merciful. To Muhammad, the Messenger of Allah, from Negus Ashamah: May Allah's peace be upon you, O Prophet of Allah, as well as His mercy and blessings; there is no god but Allah."

"As for what follows: Your letter has reached me, O Messenger of Allah, including what you mentioned of the matter of Jesus. By the Lord of the heavens and the earth, Jesus is not more than what you say. Indeed, he is as you have stated. We have learned that with which you have been sent to us, and we have hosted your cousin and his companions. Thus, I bear witness, with truth and affirmation, that you are the Messenger of Allah, and I pledge allegiance to you. I have pledged allegiance to your cousin and, at his hands, have submitted to Allah, the Lord of creation" (Zad al-Ma'ad).

Thus, after having been entrusted with the care and protection of the noble family and companions of the Prophet ﷺ, Ashamah's relationship with Allah's Messenger ﷺ took on a new turn. By embracing Islam, he had effectively nullified his loyalty to the disbelievers and grasped the firm handhold of Islam, making it the only scale that would define his relationship with others. This became manifest when he cut off his ties to the Byzantine emperor, Heraclius, by cancelling the tribute he used to pay to him. Ibnul-Qayyim mentions that when the Prophet ﷺ sent 'Amr Ibn al-'As to the two kings of Oman with his letter calling them to embrace Islam, ʿAmr met with the younger of the two brothers ruling the land, answered several of his inquiries, and informed him that Ashamah had embraced Islam.[2] The king stated his belief that the Byzantine emperor, Heraclius, was unaware of this, but ʿAmr informed him that he was indeed aware of the fact. When he asked ʿAmr how he came to know this, ʿAmr informed him that Ashamah used to pay a tribute to Heraclius, but upon embracing Islam he ceased paying any further tributes, saying, "No, by Allah! If he were to ask me for a single dirham, I wouldn't give it to him" (Zad al-Ma'ad).

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[1] Here, 'Amr was referring to the fact that the Prophet ﷺ and his companions declared that Jesus was not the son of Allah as was falsely claimed by Christians after the distortion of their religion.

When Ashamah died, the Prophet ﷺ ordered his companions to pray the funeral prayer over him in absentia, the first time this had ever been performed in Islam. He informed his companions of the Abyssinian king's death, saying, "A righteous man has died today, so rise up and pray for your brother Ashamah" (Al-Bukhari).

In the case of Heraclius, the Prophet ﷺ sent Dihyah al-Kalbi رضي الله عنه to the leader of Busra with his letter so that he would forward it to Heraclius. ʿAbdullah Ibn ʿAbbas رضي الله عنه narrates that Abu Sufyan Ibn Harb رضي الله عنه informed him that Heraclius sent for him when he was with a caravan of Quraysh doing business in the Levant during the period in which Allah's Messenger ﷺ had made a truce with Abu Sufyan and the disbelievers of Quraysh.[3] So he and his companions came to Heraclius while he was in Jerusalem. Heraclius summoned them to his royal court with Roman leaders present. He then called them forward and called for his translator, and then said, "Who amongst you is most closely related to this man who claims to be a prophet?" Abu Sufywan said, "I am the one most closely related." He then said, "Bring him close to me and have them stand behind him." He then told his translator, "Tell them that I'm going to ask him about this man [the Prophet], so if he lies to me they should dispute him."

When narrating the incident to Ibn ʿAbbas, Abu Sufyan said, "By Allah, were it not that I was afraid they would catch me lying, I would have lied about him. Then, the first thing he asked me was, 'What is the status of his lineage amongst you?' I said, 'He has a noble lineage among us.' He said, 'Has anyone amongst you ever made this claim [of prophethood]?' I said, 'No.' He said, 'Was any of his forefathers a king?' I said, 'No.' He said, 'Is it the nobles who follow him or the weak?' I said, 'It is the weak.' He said, 'Do they continue to increase in number or decrease?' I said, 'They increase.' He said, 'Does anyone of them renounce his religion due to disliking it after having entered into it?' I said, 'No.' He said, 'Have you ever accused him of telling lies before he made his claim?' I said, 'No.' He said, 'Does he commit treachery?' I said, 'No, but we are in a period of truce with him and

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[2] During the course of the conversation, the ʿUmani king asked ʿAmr when he himself had embraced Islam. ʿAmr informed him that he had embraced Islam at the hands of Negus Ashamah in Abyssinia.

[3] This was prior to Abu Sufyan's embracing of Islam, which occurred shortly before the conquest of Makkah.

Heraclius and other Christian leaders will be responsible for misguiding their people

do not know what he will do in it.' I didn't find any opportunity to say anything against him other than that. He then said, 'Have you battled him?' I said, 'Yes.' He said, 'What were the outcomes of your battles with him?' I said, 'The war between us alternates back and forth; he afflicts us and we afflict him.' He said, 'What does he order you with?' I said, 'He tells us, 'Worship Allah alone and do not make any partners for Him, and leave what your forefathers used to say.' He orders us with prayer, charity, truthfulness, chastity, and upholding family ties.'"

"He then said to his translator, 'Say to him, 'I asked you about his lineage and you mentioned that he has a noble lineage amongst you. Such is how the messengers are; they are from the noble lineages of their people. I asked you if anyone amongst you had ever made this claim [of prophethood] and you said, 'No.' I had said to myself that if anyone had made this claim before him I would have thought he was just a man imitating something that had been said by someone else before him. I asked you if any of his forefathers had been a king and you said, 'No.' I had said to myself that if any of his forefathers had been a king I would have thought he was a man seeking to reclaim his father's kingdom. I asked you if you had ever accused him of telling lies before he had made his claim and you said, 'No,' and I knew that he would not avoid telling lies about the people and then lie about Allah. I asked you if it were the nobles who followed him or the weak and you said it was the weak who followed him, and in fact, it is they who are typically the followers of the messengers. I asked you if they continued to increase in number or decrease and you said they continued to increase, and in fact, such is the matter of faith until it is completed. I asked you if anyone renounced his religion due to disliking it after having entered into it and you said, 'No,' and such is faith when its delight enters the heart and mixes with it. I asked you if he committed treachery and you said, 'No,' and likewise the messengers do not commit treachery. I asked you what he ordered you with and you said that he ordered you to worship Allah alone and not make any partners for Him, forbade you from worshiping idols, and ordered you with prayer, truthfulness, and chastity. If what you say is true then he will soon possess [the kingdom] beneath my feet. Indeed, I knew that he was to emerge but I did not think he would come from you (i.e. the Arabs). If I were certain that I could reach him I would hasten to meet him, and if I were with him I would wash his feet.'"

"He then called for the letter from Allah's Messenger ﷺ – which he had sent with Dihyah to the leader of Busra who then forwarded it to Heraclius – and read it. The contents of the letter were as follows."

"'In the Name of Allah, the Gracious, the Merciful. From Muhammad, the Messenger of Allah, to Heraclius, the leader of Rome: Peace be upon those who follow right guidance.'"

"'As for what follows: Indeed, I call you with the call of Islam. Embrace Islam and you will be safe, and Allah will give you a double-reward. If you turn away, then upon you will be the sin of [misguiding] the peasants.'"

"'Furthermore: 'O People of the Scripture, come to a word that is equitable between us and you – that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.' But if they turn away, then say, 'Bear witness that we are Muslims [submitting to Him]" (Ali 'Imran 64).'"

"When he said what he said and finished reading the letter, the uproar increased and the people's voices got louder, and we were made to leave. When we were turned out, I said to my companions, 'The matter of [Muhammad] has become grave. The king of the Romans fears him.' I then remained certain that he would emerge victorious until Allah guided me to Islam."

In considering the Prophet's call, Heraclius wrote to his friend in Rome who was comparable to himself in his level of knowledge, and then set out traveling to Hims. Before he departed from Hims, he received a response from his friend in Rome, who agreed with his opinion that Muhammad ﷺ was indeed a prophet. So Heraclius summoned the Byzantine leaders to his palace in Hims and then ordered for the gates to be shut. He then addressed them, saying, "O people of Rome, would you desire to attain success and guidance and for your kingdom to remain by pledging allegiance to this prophet?" So they raced to the gates like wild donkeys and found them shut. When Heraclius saw them flee and lost hope of them accepting Islam, he said, "Bring them back to me." He then told them, "I only said what I said to test your commitment to your religion, and I have seen it." So they prostrated to him and were pleased with him, and this was the end of Heraclius' story in relation to Islam (Al-Bukhari).

Thus, the Roman emperor chose to reject the truth – after recognizing it clearly – and remain upon false-

The plains where the decisive battle of Yarmuk took place

hood for fear of losing his kingdom and authority. Less than two years later, in the 8th year following the prophetic hijrah, the war between the Muslims and the Byzantine Empire would commence. The war that would continue for several years before the Byzantines were driven out of the Levant altogether, following their decisive defeat at the Battle of Yarmuk, and forced to retreat to their strongholds in Europe. Thus, Heraclius wound up losing much of his kingdom, before dying a few years later, despite having sacrificed his salvation in the Hereafter in a futile endeavor to preserve his rule.

In the case of Jurayj, the Coptic king of Egypt, Ibnul-Qayyim mentions in “Zad al-Ma’ad” that the Prophet’s letter was carried to him by Hatib Ibn Abi Balta’ah ؓ. The letter addressed him as follows:

“In the Name of Allah, the Gracious, the Merciful. From Muhammad, the slave of Allah, to Muqawqas, the leader of the Copts: Peace be upon those who follow right guidance.”

“As for what follows: Indeed, I call you with the call of Islam. Embrace Islam and you will be safe. Embrace Islam and Allah will give you a double-reward. If you turn away, then upon you will be the sin of [misguiding] the Copts. ‘O People of the Scripture, come to a word that is equitable between us and you – that we will not worship except Allah and not associate anything with Him in worship and not take one another as lords instead of Allah.’ But if they turn away, then say, ‘Bear witness that we are Muslims [submitting to Him]” (Ali ‘Imran 64).”

Upon delivering the letter to him, Hatib advised him, saying, “Indeed, there was a man before you who claimed that he was the Lord, Most High, so Allah seized him in exemplary punishment for the last and first [of his transgressions], punishing others by him and then punishing him. So take him as a lesson and do not let others take you as a lesson.” He replied, “Indeed, we have a religion which we will not leave except for that which is better than it.” So Hatib said, “We call you to Allah’s religion; it is the religion of Islam by which Allah compensates the abandonment of any other religion. Indeed, this prophet called the people [to Islam]. The harshest of the people towards him were [the tribe of] Quraysh, the most hostile towards him were the Jews, and the closest to [accepting] him were the Christians. I swear that Moses’s glad tidings of Jesus were but like Jesus’s glad tidings of Muhammad, and our calling you to the Qur’an is but like the calling of the people of the Torah (i.e. the Jews) to the Gospel. If any prophet reaches a people, they are from those to whom his message is addressed, so it is a duty upon them to obey him. And you are from among those whom this prophet has reached. We do not prevent you from the true religion of the Messiah, rather we order you with it.[4]”

Despite Hatib’s good counsel, Jurayj declined the call of the Prophet ﷺ, but responded in a courteous manner, stating, “Indeed, I have looked into the affair of this prophet and found that he does not command that which is disliked or prohibit that which is desired. I have not found him to be a misguided sorcerer or a lying soothsayer, and I have found the sign of prophethood with him by his revealing of that which is concealed and his informing of that which is discussed secretly, and so I will see.” He then took the letter of the Prophet ﷺ and placed it in an ivory box, and then placed his seal upon it and handed it to one of his slave-girls. He then summoned one of his scribes to have him write the following letter to the Prophet ﷺ:

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[4] Here, Hatib is referring to the religion of Jesus Son of Mary ؑ – the religion of pure monotheism, which every prophet of Allah called to – before it was corrupted by the pagan Christians. Hatib is also referring to Jesus’ prophecy of the coming of the last messenger, Muhammad ﷺ. So Hatib basically ordered him to abide by monotheism and the messengership of Muhammad ﷺ.

“In the Name of Allah, the Gracious, the Merciful. To Muhammad Ibn ‘Abdillah from Muqawqas, the leader of the Copts: Peace be upon you. As for what follows.”

“I have read your letter and understood what you have mentioned in it and what you call to. I have known that there remains a prophet [yet to come] and thought that he would emerge in the Levant. I have honored your messenger, and have sent to you two slave-girls who have a high status among the Copts, in addition to some garments, and have gifted you with a mule for you to ride. Peace be upon you.”

Thus, despite his well-mannered response, he did not accept Islam and instead chose to remain upon his disbelief. Upon receiving his letter and gifts, the Prophet ﷺ stated, “The wicked man is clutching onto his kingdom, but his kingdom will not remain.”

Just a few years later, the Muslim expansion would reach Egypt during the Caliphate of ‘Umar ؓ, and the leader of the Muslim campaign in Egypt, ‘Amr Ibn al-‘As ؓ, would reach the gates of Alexandria and offer Jurayj one of three options: Islam, jizyah, or war. He elected to pay jizyah in humiliation, thereby bringing an end to his rule as he opted to remain living in peace – having been subjugated and dethroned – rather than entering into a prolonged state of war with the Muslims.

Thus, the differing responses of these three Christian rulers to the call of the Prophet ﷺ brought with them varying fates. Ashamah chose Islam and thereby preserved his worldly life in addition to attaining eternal bliss in the Hereafter, whereas Jurayj and Heraclius rejected the call, each choosing a different option in an endeavor to preserve what he could of his worldly life. Jurayj chose to pay jizyah in the hopes of avoiding imminent bloodshed and slavery and achieving some peace, albeit in a state of humiliation and dethronement. Heraclius, meanwhile, chose war, hoping to thereby fend off any encroachment on his position and wealth. Each sought to preserve his trifle allotment of the worldly life while forfeiting his salvation in the Hereafter, but instead, each of them wound up losing both.

The Copts yesterday chose jizyah, but today wage war against Islam

These are the same choices placed before the disbelieving Christians today. They have the option of trying to cling to the transient luxuries of this life, rejecting the truth in favor of either paying jizyah to the Islamic State or continuing to wage a futile war against it. Alternatively, they can heed the warning of Allah that the worldly life is not guaranteed even for those who pursue it at the expense of their salvation, and thus choose to embrace Islam, champion the truth, attain the mercy of their Lord, and enter the Gardens of Paradise.

“Whoever wishes for the quick-passing [worldly life], We readily grant him what We will for whom We wish. Then, afterwards, We have appointed for him Hell, to burn therein disgraced and rejected. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose effort shall be given appreciation” (Al-Isra 18-19).

The Fitrah Of Mankind

And the Near-Extinction of the Western Woman

Since the days of the so-called French Revolution in the West and thereafter the October Revolution in the East, the Christian lands of disbelief have been generally ruled by philosophies at all-out war with the fitrah (inborn human nature)[1]. The teachings of Darwin, Marx, Nietzsche, Durkheim, Weber, and Freud made their way into most Western societies through educational systems and media industries designed to produce generations void of any traces of the fitrah. Children – and even adults – were taught that man's creation was the result of pure chaos, that history was the result of conflicts merely over material resources, that religion was the fabrication of simpleminded men, that the family social unit was adopted merely out of convenience, and that sexual intercourse was the ultimate reason behind man's decisions and actions. These philosophies led to the destruction of all facets of the fitrah in the lands of Christian paganism. They destroyed the basis of religiosity – albeit a corrupt one fashioned from paganism and tarnished scripture – and what it entailed of morality and society.

The pagan Christians for ages had adopted a religion of contradictions at war with the fitrah – including the belief that Allah was both god and man, that He was one while consisting of three entities, that He had a mother who herself was merely human, and that He was killed upon a cross! Exalted is He and high above what they say! These pagans were then drawn to new battlefronts against the fitrah. Morality and society for them now were purely relative concepts having no foundation or basis except in what is dictated by financial interest and sexual instinct. Criminals were looked upon as being helpless, misunderstood individuals. The role of man and woman was mixed up, as was the responsibility father and mother had towards daughter and son. Woman need not be a mother, a wife, or a maiden, but rather, she should work like man, rule like man, and have intercourse like an animal, without being conscious of her Lord watching both her and her heinous partner in crime.

The deviance carried on until the so-called "Brave New World" of America and Western Europe began legalizing marijuana, bestiality, transgenderism, sodomy, pornography, feminism, and other evils, allowing the Christian pagans of Europe, America, and Australia to break the crime record of every disbelieving nation to precede them in history, including that of Sodom and Gomorrah. However, hidden in the layers of deep darkness therein, there is a minute trace of suppressed fitrah buried inside a dead heart awaiting the guidance needed to remove the blemishes left by Christian paganism and Western "modernism." To this dead heart, one says:

Allah ﷻ said, "Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But many of [the people] deserve the punishment. And he whom Allah humiliates – for him there is no bestower of honor. Indeed, Allah does what He wills" (Al-Hajj 18).

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[1] The fitrah is the inborn human nature instilled in man by Allah ﷻ that aids him in distinguishing good from evil. It will be expounded upon further in this piece.

He ﷻ also said, “Say, ‘If there had been with Him [other] gods, as they say, then they would have sought to get closer to the Owner of the Throne.’ He is glorified and greatly exalted above what they say. The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it celebrates His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving” (Al-Isra 42-44).

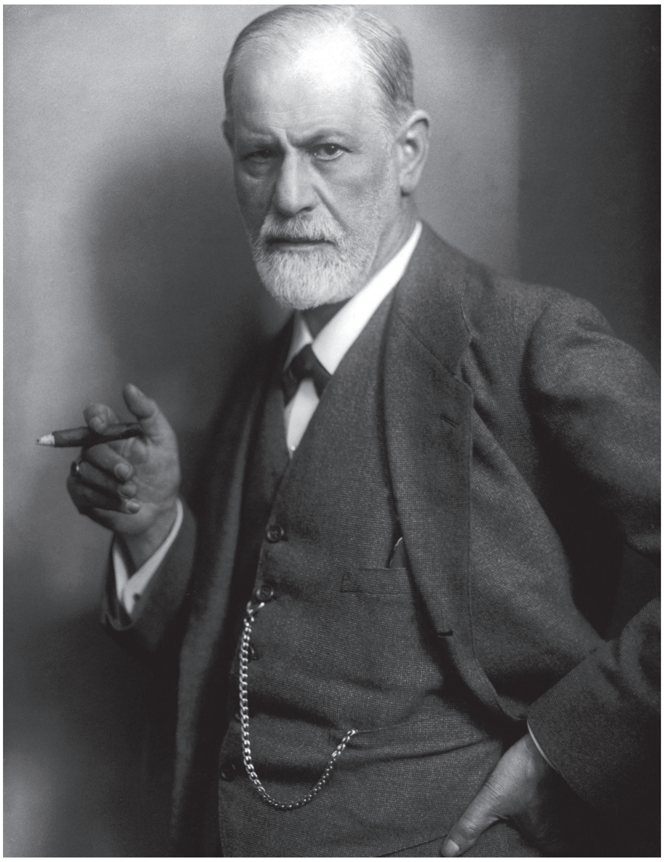
He ﷻ also said, “Then He directed Himself to the heaven while it was smoke and said to it and to the earth, ‘Come both of you, willingly or by compulsion.’ They said, ‘We have come willingly’” (Fussilat 11). He ﷻ also said, “Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe” (Al-Anbiya 22).

In these various verses, Allah ﷻ teaches His slaves that the universe He created manifests recognition of His lordship and worship of Him alone by exalting His praise and prostrating to Him solely. This submission only to Him is behind the uniformity in the creation and what it contains of laws decreed by Him. If the creation had taken a god alongside its creator, obeying Allah and obeying a false god, loving Allah and loving a false god, and fearing Allah and fearing a false god, order would collapse within the universe.

Allah ﷻ also created man and instilled in him the fitrah, a disposition to recognize His lordship and worship Him alone. Allah ﷻ said, “So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know” (Ar-Rum 30).

He ﷻ made this fitrah a proof against mankind, saying, “And [mention] when your Lord took from the children of Adam – from their loins – their descendants and made them testify of themselves, [saying to them], ‘Am I not your Lord?’ They said, ‘Yes, we have testified’ – lest you should say on the day of Resurrection, ‘Indeed, we were of this unaware.’ Or [lest] you say, ‘It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done?’” (Al-A’raf 172-173).

So this fitrah is what causes man to distinguish between monotheism and polytheism. It also aids him in generally distinguishing between pureness and filthiness, between decency and obscenity, between mercy and cruelty, between justice and tyranny, between truth and falsehood, and between right and wrong. In this regards, the Prophet ﷺ said, “Every child is born upon the fitrah. His parents then make him a Jew or a Christian, just as you breed camels. Do you see any camels with their body parts mutilated until you yourselves mutilate them?” Abu Hurayrah ؓ said, “Read if you wish, ‘…the fitrah of Allah upon which He has created [all] people; no change should there be in the creation of Allah…’” (Muslim). In this regards, Allah ﷻ said, “[The polytheists] supplicate none but a rebellious Satan, whom Allah has cursed for he had said, ‘I will surely take a prescribed portion from among Your servants. And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah.’ And whoever takes Satan as an ally instead of Allah has certainly incurred a clear loss” (An-Nisa 117-119).



Sigmund Freud, one of the engineers of Western decadence

Thus, because the fitrah stands in the face of Satan as he attempts to deviate mankind from monotheism and purity to paganism and obscenity, he strives to obliterate this fitrah, as described by Allah ﷻ in the divine narration, “All wealth I bestow upon a slave is lawful.[2] And I created my slaves all as monotheists. Indeed, the devils came to them, drew them away from their religion, prohibited for them what I made lawful for them, and ordered them to associate with Me in worship what I have not authorized” (Muslim).

And the fitrah in the words of the Prophet ﷺ and the words of his companions ﵃ encompasses more than just the basis of religion, pure monotheism, the statement that there is no god but Allah. It also includes circumcision, the shaving of pubic hair, the removal of underarm hair, the cutting of nails, trimming the mustache, growing the beard, cleansing the teeth, the washing of finger joints, snorting water then expelling it, rinsing the mouth with water, the washing of private parts after bowel movement or voiding, the parting of hair, preferring milk to intoxicants, praying early, and bowing and prostrating to Allah properly. Essentially, the fitrah inclines man to stay clean, healthy, sober, and faithful.

The fitrah is also the attraction of man to woman and of woman to man, while submitting this attraction to the laws of marriage, divorce, and slavery dictated by Allah ﷻ. “And of His signs is that He created for you from yourselves spouses that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought” (Ar-Rum 21). “The believers have indeed succeeded…” “…those who guard their privates except from their wives or those [female slaves] their right hands possess, for indeed, they will not be blamed; But whoever seeks [intercourse] beyond that, then those are the transgressors” (Al-Muminun 1, 6-7). The opposite of the fitrah is all sexual perversion, the worst of which mentioned in the Quran was that of the sodomites. Allah ﷻ said, “And Lot said to his people, ‘Do you commit such immorality as no one has preceded you with from among the people? Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people.’ But the answer of his people was only that they said, ‘Evict them from your city! Indeed, they are men who keep themselves pure.’ So We saved him and his family, ex-

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[2] Allah ﷻ said, “Allah has not appointed [such innovations as] bahirah or sa’ibah or wasilah or ham. But those who disbelieve invent falsehood about Allah, and most of them do not reason” (Al-Maidah 103). These four words – bahirah, sa’ibah, wasilah, and ham – were descriptions given by the Arab pagans to different kinds of livestock and mounts that they declared prohibited for themselves to use. For example, they would prohibit the use of a cow, camel, or lamb, and leave it to freely roam the earth, claiming that doing so was an act of worship. Allah ﷻ explains that these innovations were not legislated by Him and that these animals were bestowed upon His slaves to be used lawfully.

Sodomite pride on display at the White House

An effeminate sodomite leads the Crusaders

cept for his wife; she was of those who remained [with the evildoers]. And We rained upon them a rain [of stones]. Then see how was the end of the criminals" (Al-A'raf 80-84).

The fitrah is also the motherhood and mercy of mother for child. "And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months" (Al-Ahqaf 15). "And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination" (Luqman 14). And due to the mercy for which mothers are famous, the Prophet ﷺ once saw a bondswoman nursing a baby boy and said to his companions, "Can you imagine her throwing her son into a fire?" They responded, "No, she would never do so as long as she is capable of not throwing him in." He then said, "Allah is more merciful to His slaves than this woman is to her son" (A-Bukhari and Muslim).

And this motherhood entails nursing the child at home, while his father works as the breadwinner and she obeys her husband as his wife. "Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child" (Al-Baqarah 233). "Men are in charge of women by [right of] what Allah has given one over the other and what they spend [on their wives] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard" (An-Nisa 34). "And what is due to wives is similar to what is expected of them, in accordance to what is reasonable. But men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise" (Al-Baqarah 228).

The fitrah also entails modesty and chastity. "And tell the believing women to lower their gaze and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap their veils over their chests and not expose their adornment…" "…And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed" (An-Nur 31).

The fitrah is also that woman does not imitate man. The Prophet ﷺ cursed those men who emulate women and those women who emulate men (Al-Bukhari).

The fitrah is also that woman does not rule man. For this reason, when the daughter of a Persian king became ruler of Persia, the Prophet ﷺ said, "A people who give their authority to a woman will never prosper" (Al-Bukhari).

The fitrah is also that women are not responsible for waging war, rather it is man who is judged for his abandonment of physical jihad. For this reason, when some of the Prophet's wives رضي الله عنهن asked permission to perform jihad, he ﷺ responded to them, "Your jihad is the pilgrimage to Mecca" (Al-Bukhari).

The fitrah is also to obey Allah's Messenger ﷺ, who upheld family ties, helped the weak, gave alms to the

Pagans rallying in support of marijuana

Shyness, an aspect of the fitrah lacking in Western women

needy, honored the guest, hosted the wayfarer, aided the afflicted, and ordered his followers to do as he would do in this regards and to worship Allah alone, abandon the worship of stones and idols, be truthful, render trusts, be good to one's neighbor, abstain from fornication, and care for the orphan. "There has certainly come to you a Messenger from among yourselves. What you suffer grieves him; [he is] concerned over you and is kind and merciful to the believers. But if they turn away, say, 'Sufficient for me is Allah; there is no god except Him. On Him I have relied, and He is the Lord of the Great Throne'" (At-Tawbah 128-129).

The testimony that there is no god but Allah calls for worship of Allah alone and such worship cannot be actualized in the manner Allah ﷻ loves except by following the path of those who were entrusted with delivering Allah's message to mankind, the prophets ﷺ. This is because the pure fitrah – although it is an aid in distinguishing between truth and falsehood – is not able on its own to conclude the ultimate manner by which man must worship his Lord, and the detailed laws of justice he must implement, nor what the Unseen and Hereafter contain of matters he must believe in to be faithful. How then if the fitrah is corrupted by generations of paganism? But out of His mercy, Allah ﷻ does not punish a people until after sending them a messenger. Allah ﷻ said, "And never would We punish until We sent a messenger" (Al-Isra 15). And Muhammad ﷺ is the last of the prophets. Allah ﷻ said, "Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing" (Al-Ahzab 40).

The Prophet Muhammad ﷺ appeared in the middle of the Arabian Peninsula, which was sinking in the darkness of paganism and ignorance. He declared his message, that he was sent by Allah ﷻ to mankind to remove them from darkness to light, and carried on conveying this message in the name of Allah for 23 years, being aided against his enemies in the Arabian Peninsula and those who dared to oppose his message, until he and his religion became victorious against all others, including those of the idolatrous Arabs, the Jews, and the Christians. If he had been a false prophet, as the Jews and Christians claim, would it be befitting of Allah, the Wise, to continue to support an alleged liar against his supposedly truthful slaves for 23 years (and centuries thereafter at the hands of his caliphates), facilitating for him their slaughter and exodus and the enslavement of their women and children? Indeed, in this there is a proof recognizable by the fitrah.

From the fitrah is to honor and respect the Virgin Mary for her chastity, modesty, and piety. However, the Christians' reverence of Mary reached the point that no sound fitrah would tolerate. They began claiming she was the "Mother of God" and supplicated her for prayers, despite her passing away almost two thousand years ago, being unable to hear their pleas, nor fulfill their requests, as granting permission for intercession and accepting it thereafter is Allah's right alone. "Say, 'To Allah belongs [the right to allow] intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned'" (Az-Zumar 44). Allah did not permit that people seek intercession from the deceased, the buried, and the absent. Rather, this is the paganism of most peoples of the past; they would ask the deceased from amongst the pious for intercession, relying upon them instead of relying upon Allah, who said, "And when My servants ask you, concerning Me, then indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me and believe in Me that they may be guided" (Al-Baqarah 186).

Allah ﷻ also spoke about the paganism propagated by the misguided Christians, saying, "None will have [power of] intercession except he who had taken from the Most Merciful a covenant. And they say, 'The Most Merciful has taken [for Himself] a son.' You have done an atrocious thing. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation that they attribute to the Most Merciful a son. And it is not appropriate for the Most Merciful that He should take a son. There is no one in the heavens and earth but that he comes to the Most Merciful as a servant. He has enumerated them and counted them completely. And all of them will come to Him on the Day of Resurrection alone" (Maryam 87-95).

This claim that the Virgin Mary gave birth to the Creator of the heavens and the earth is one that every mother knows by her fitrah to be false. She knows the great amount of lowliness and weakness any child goes through prior to birth and thereafter. He is surrounded by blood, as his nutrition is dependent on his mother's life. He then leaves her body after 9 months, exiting from the same passage from which he entered, soaked in impure blood. He weeps often, searching for food, having weak vision, not being able to feed except with the aid of his mother. He cannot remain clean except by his mother regularly washing him and cleansing him after each bowel movement or voiding. If not for her, he would be soaking in filth. If he were abandoned, he would die in a matter of days. He feels comfort most when she draws him close to her breast. When he begins walking, he falls over on his face and head, crying for her comfort. When he begins "talking," he mumbles words having no meaning. When he has a brother or sister, he begins to manifest envy of his younger sibling. This is the child being raised by his mother. Can the Lord of the heavens and earth be such!

Thereafter, the pagan Christians contradict themselves and the fitrah once more. They claim that Jesus' mother is the "Mother of God," while portraying her in a humble manner, both in her demeanor and garments. However, they encourage the Western woman to be everything opposite to Mary. The Western woman is encouraged to compete with men in the workplace, to display of her body what no man ever displays, and to be more promiscuous than any prostitute has ever been. There is no resemblance in the Western woman to what is found in Mary, just as there is no resemblance in the Western man to what is found in Jesus the Messiah of humility, religiosity, and chastity.

And as the fitrah continues to be desecrated day by day in the West and more and more women abandon motherhood, wifehood, chastity, femininity, and heterosexuality, the true woman in the West has become an endangered creature. The Western way of life a female adopts brings with it so many dangers and deviances, threatening her very own soul. She is the willing victim who sacrifices herself for the immoral "freedoms" of her people, offering her fitrah on the altar of secular liberalism. If she feared for her soul, she would reflect on where the paths of Christian paganism and democratic perversion continue to lead her, contemplate on how the world would have been had its women adopted the path of the vile West centuries ago, and liberate herself from her enslavement to hedonistic addictions and heathenish doctrines. The solution is laid before the Western woman. It is nothing but Islam, the religion of the fitrah.

Words

Of Sincere Advice

From an American Convert in the Islamic State
To the Former Christian Who Accepted Islam

As-Salamu 'alaykum wa Rahmatullahi wa Barakatuh. To proceed: As there is nothing worthy of worship other than Allah, the True King, there is nothing more deserving of our praise, love, and obedience than Him, the Mighty, the Wise. He created us, fostered us, and brought us, after our childhoods, into adulthood, giving us the responsibility to fulfill our duties to Him, our Creator, whom we know is our Master and the only ultimate source of authority in our lives. From His great mercy upon mankind, He sent to them a prophet with a simple mission, and ordered all men to follow him thus before the end of their temporal lives. That mission is to spread the oneness of Allah ﷻ by adhering to His authority and calling others to it, with the hope that some men might respond to the call and be saved from the Fire, the fuel of which is people and stones.

The Messenger of Allah ﷺ explained that "the religion is being sincere to Allah, His Book, His Messenger, and to the Muslim leaders and Muslims in general" (Muslim). This is our sincere advice to you, may Allah have mercy upon you and guide your every step.

Beware of those "imams" who are calling you to the gates of Hell. They appear as "Muslims" and speak the language of "Islam," but they call to disunity and to being distant from the Sunnah of Allah's Messenger ﷺ. Indeed, they call to the worship of false gods, the reverence of the ways of those whom Allah hates, and the abandonment of standing in one rank with the Muslims against the enemies of Islam! They replace the explicit text of the Sunnah with the indirect sayings of fallible men, some honest yet misquoted scholars of old, but mostly contemporary heretics of severe deviance. They will tempt you to the many paths of Satan and away from the Straight Path of Allah. Did you not read that Allah ﷻ said, "And that 'this is My Straight Path, so follow it and do not follow the other paths,' lest they take you away from His Path" (Al-An'am 153)?

Now that you have found the truth of your Lord and abandoned the misguided paths of Satan, beware of the widespread disease of riddah (apostasy). Would you so quickly be ungrateful of Allah's guidance by retreating to deviance, even if under the mere guise of Islam? “Verily those who committed riddah, going back after the guidance had become clear to them, it is Satan who tempted them” (Muhammad 25). “And whoever of you commits riddah from his religion, then dies as a disbeliever, then his deeds are void in this life and the next, and such are the companions of the Fire, forever therein” (Al-Baqarah 217).

Remember that Allah did not order you to adhere to any group except that of the single Muslim nation, and rather forbade you to divide by making and joining other groups, as He ﷻ said, “Verily a single nation is your nation, and I am your Lord, so worship Me” (Al-Anbiya 92), “And do not be of the pagans, those who divided their religion and became sects, each party delighted with itself” (Ar-Rum 32), “And hold tightly to the rope of Allah and do not separate” (Al ‘Imran 103), and, “He has called you ‘Muslims’” (Al-Hajj 78). That one nation is the group following the Quran and the Sunnah, with allegiance to one leader, the Caliph of the Muslims. Referring to when there shall appear “callers to the gates of Hell,” who are “of our skin and our language” and whose followers will be thrown into the Fire, our Prophet ﷺ commanded that we “adhere to the group of the Muslims and their leader” (Al-Bukhari and Muslim); yes, the single group of the Muslims and their single leader, around whom they unite and fulfill Allah’s command, “O you who believe, obey Allah and obey the Messenger and those of authority amongst you” (An-Nisa 59).

Do you not see the many so-called “imams” and “scholars” calling to alliances against Islam with the disbelievers, to maintaining the Muslim nation’s separation by imaginary borders, and to rejecting the reestablishment of the Caliphate, which many of the earlier scholars called “the most important of obligations?!” Are these imams not “of our skin and our language,” yet call to what would inevitably lead to our doom? Indeed, they are callers to the gates of Hell, so beware and do not be fooled by them.

So reject these calls to disunity and come together. Live the life of Islam, for which you have already left the path of falsehood, and do not die the death of Jahiliyyah, a time in which there was no united Muslim nation having pledged allegiance to a single imam and thus having no obedience to a rightful authority. Indeed, the Prophet ﷺ said, “Whoever dies unbound by a bay’ah (pledge of allegiance) has died a jahili death” (Muslim). And he said, “Whoever dislikes something in his leader, let him be patient. For whoever leaves the obedience of lawful authority, even a hand span (and dies), has died the death of Jahiliyyah” (Al-Bukhari and Muslim).

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Beware of dying as an apostate

At the onset of Ramadan in 1435, the mujahidin, who were engaging fierce battles against the Crusaders, their allies, and their puppets in Iraq and the Levant, reached a level where all conditions required to announce the Caliphate were met. So with great joy, the lost obligation was revived and the Muslim world could once again be united, by Allah’s grace, around a single imam, Ibrahim Ibn ‘Awwad al-Badri حفظه الله.

Regardless of where you are, know that pledging allegiance is an obligation upon you, as is listening to your leader, the Caliph, and obeying his command. Allah’s Messenger ﷺ said, “The Muslim must listen and obey in what he loves and what he hates, as long as he is not commanded with a sin. If he is commanded with a sin, there is neither listening nor obeying (in that sin)” (Al-Bukhari and Muslim).

Rush to perform hijrah (emigration) to the land of Islam, where the Shari’ah is in full application. Hijrah is a sign of both one’s love for unity and his adherence to the Sunnah of Allah’s Messenger ﷺ. This was reiterated as a direct order from Amirul-Muminin, who said, “O Muslims everywhere, whoever is capable of performing hijrah to the Islamic State, then let him do so, because hijrah to the land of Islam is obligatory” (A Message to the Mujahidin and the Muslim Ummah).

But if you are unable to do so, then know that

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Crusader citizens line up to share in their leaders' crimes against Muslims

you have been blessed with the opportunity to serve a much greater purpose than dwelling among Muslims and waging jihad on the outer edges of the land of Islam. Indeed, you are behind enemy lines, able to strike them where it hurts them most.

Beware of falling into false excuses that hold you back from your true purpose and greatest obligation after becoming a Muslim. Do not be taken in by claims that the "real jihad" is giving da'wah – rather, the real da'wah is waging jihad! Most of the world is very aware of Islam's existence and even its tenets, and the time for showing them that actions speak louder than words is ever so present. The blood of the disbelievers is obligatory to spill by default. The command is clear. Kill the disbelievers, as Allah ﷻ said, "Then kill the polytheists wherever you find them" (At-Tawbah 5). How much more obligatory is doing so after the disbelievers have massacred Muslims everywhere throughout the ongoing crusade against Islam?

In this regards, the Caliph's spokesman Abu Muhammad al-'Adnani تقبله الله said, "If the tawaghit have shut the door of hijrah in your faces, then open the door of jihad in theirs … If one of you wishes and strives to reach the lands of the Islamic State, then each of us wishes to be in your place to make examples of the Crusaders, day and night, scaring them and terrorizing them, until every neighbor fears his neighbor" (That They Live by Proof).

And make no mistake, for "verily the disbelievers are a clear enemy to you" (An-Nisa 101). That enemy is spearheaded by the Crusaders and their Jewish allies, not to mention their puppets in the Gulf and other countries seized by apostate rulers. These are those who back the apostate regimes, parties, and factions in Iraq, the Levant, Libya, Egypt, Yemen, Somalia, West Africa, Khurasan, Chechnya, the Philippines, and so forth, who strive their utmost to uphold their pagan ways by fighting against those who only accept to be ruled by their Creator under His law. These are those behind whom the apostate "imams" of the east and west have rallied, and for no reason but to keep the status quo. These are those who fund and launch airstrikes that kill Muslims on a daily basis in Iraq, the Levant, Libya, and elsewhere.

And all of these open enemies are supported by the Crusader voters and taxpayers in the democratic countries of the West. Indeed, every Crusader nation claiming to be ruled by the "Will of the People" has implicated their own populations in the crimes their militaries commit against the Muslim nation, making the obligation to target them even more obvious for the doubtful. Likewise, as they haphazardly kill Muslims in their war against the mujahidin, it becomes even more obligatory for you to attack the Crusader nations and their citizens in their homelands, as done by the likes of the Caliphate's soldiers, Muhammad Youssef Abdulazeez and Faisal Mohammad تقبلهما الله, in Chattanooga and Merced respectively. Allah ﷻ said, "So whoever transgresses against you, then transgress against him in a way similar to how he transgressed against you" (Al-Baqarah 194).

If your intellect is too stubborn to accept the duty so clearly evidenced to you, then at least look to your heart. Has the love of your Lord, which you happily professed as a Christian, faded once you accepted Islam? Truly, that is impossible, as loving Allah is a condition of having true faith in Him. And like all things in His religion, Allah has given us a way to prove our love for Him.

It is He who commanded His Prophet Muhammad ﷺ, telling him, “Say, ‘If you love Allah, then follow me! Allah will then love you and forgive for you your sins’” (Al ‘Imran 31). And what better way is there to show your love for Allah, in following the Prophet ﷺ, than by doing what he would have loved for himself? Indeed, he ﷺ said, “By Him in whose hand is my soul, I would have loved to fight for Allah’s cause and be killed, then be revived and killed again, and then be revived and killed again” (Al-Bukhari and Muslim). But if you decline, know that Allah said, “O you who believe! Whoever of you turns back on his religion, then Allah will bring a people whom He loves and who love Him, humble to the believers, mighty against the disbelievers, waging jihad for the cause of Allah, and not fearing the blame of any blamer” (Al-Maidah 54).

MERCED SHERIFF
UC MERCED
UNIVERSITY OF CALIFORNIA

The attack by Faisal Mohammad shook the Merced community

Furthermore, recall that Islam is a brotherhood, making each believer a brother bearing responsibility, as Allah ﷻ said, “Verily believers are but brothers” (Al-Hujurat 10). And Allah’s Messenger ﷺ said, “Support your brother, whether he oppresses [by stopping him] or is oppressed” (Al-Bukhari). And he ﷺ said, “The Muslim is the brother of the Muslim. He does not oppress him or let him down” (Muslim). If you are sincere, you will not abandon your Muslim brothers, sisters, and their children, who are subjected to death, injury, shock, and the loss of loved ones every day. They want nothing more than for Allah’s religion to be established, which you profess and to which you claim association.

You may be in the lion’s den, but know that the real lion is the mujahid who overcomes all mortal fears and lashes out at the disbelief around him. Allah ﷻ said, “That is Satan who causes his allies to fear, so do not fear them, but fear Me, if you are believers” (Al ‘Imran 175). Indeed, you are plunged directly in the midst of the enemy, a position envied by the boldest of mujahidin.

As for a final word of advice to you regarding your operation, do not make intricate plans, but instead, keep it simple and effective. If you can obtain a weapon, do so and use it, as soon as possible and in a place that will cause the most damage and panic, bringing death and injury to the enemy of Allah, the disbelievers. Just as they terrify the Muslims in the lands of Islam, so should you terrify the disbelievers in their homelands. But unlike them, your terror shall be just, an equitable response to their crimes against Islam and the Muslim nation.

The attack in Chattanooga

MARINES
THE FEW. THE PROUD.
OPEN
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Democracy
Mocking Islam
Paganism
Disbelief
Polytheism
Atheism
Man-made Laws
Secularism
Insulting the Prophets
Cross-worshippers
Liberalism
Christianity

Why We Hate You

& Why We Fight You

Shortly following the blessed attack on a sodomite, Crusader nightclub by the mujahid Omar Mateen رحمه الله, American politicians were quick to jump into the spotlight and denounce the shooting, declaring it a hate crime, an act of terrorism, and an act of senseless violence. A hate crime? Yes. Muslims undoubtedly hate liberalist sodomites, as does anyone else with any shred of their fitrah (inborn human nature) still intact. An act of terrorism? Most definitely. Muslims have been commanded to terrorize the disbelieving enemies of Allah. But an act of senseless violence? One would think that the average Westerner, by now, would have abandoned the tired claim that the actions of the mujahidin – who have repeatedly stated their goals, intentions, and motivations – don't make sense. Unless you truly – and naively – believe that the crimes of the West against Islam and the Muslims, whether insulting the Prophet ﷺ, burning the Quran, or waging war against the Caliphate, won't prompt brutal retaliation from the mujahidin, you know full well that the likes of the attacks carried out by Omar Mateen, Larossi Aballa, and many others before and after them in revenge for Islam and the Muslims make complete sense. The only thing senseless would be for there to be no violent, fierce retaliation in the first place!

Many Westerners, however, are already aware that claiming the attacks of the mujahidin to be senseless and questioning incessantly as to why we hate the West and why we fight them is nothing more than a political act and a propaganda tool. The politicians will say it regardless of how much it stands in opposition to facts and common sense just to garner as many votes as they can for the next election cycle. The analysts and journalists will say it in order to keep themselves from becoming a target for saying something

Christian disbelief and paganism

that the masses deem to be "politically incorrect." The apostate "imams" in the West will adhere to the same tired cliché in order to avoid a backlash from the disbelieving societies in which they've chosen to reside. The point is, people know that it's foolish, but they keep repeating it regardless because they're afraid of the consequences of deviating from the script.

There are exceptions among the disbelievers, no doubt, people who will unabashedly declare that jihad and the laws of the Shari'ah – as well as everything else deemed taboo by the Islam-is-a-peaceful-religion crowd – are in fact completely Islamic, but they tend to be people with far less credibility who are painted as a social fringe, so their voices are dismissed and a large segment of the ignorant masses continues believing the false narrative. As such, it becomes important for us to clarify to the West in unequivocal terms – yet again – why we hate you and why we fight you.

1. We hate you, first and foremost, because you are disbelievers; you reject the oneness of Allah – whether you realize it or not – by making partners for Him in worship, you blaspheme against Him, claiming that He has a son, you fabricate lies against His prophets and messengers, and you indulge in all manner of devilish practices. It is for this reason that we were commanded to openly declare our hatred for you and our enmity towards you. "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than Allah. We have rejected you, and there has arisen, between us and you, enmity and hatred forever until you believe in Allah alone'" (Al-Mumtahanah 4). Furthermore, just as your disbelief is the primary reason we hate you, your disbelief is the primary reason we fight you, as we have been commanded to fight the disbelievers until they submit to the authority of Islam, either by becoming Muslims, or by paying jizyah – for those afforded this option – and living in humiliation under the rule of the Muslims. Thus, even if you were to stop fighting us, your best-case scenario in a state of war would be that we would suspend our attacks against you – if we deemed it necessary – in order to focus on the closer and more immediate threats, before eventually resuming our campaigns against you. Apart from the option of a temporary truce, this is the only likely scenario that would bring you fleeting respite from our attacks. So in the end, you cannot bring an indefinite halt to our war against you. At most, you could only delay it temporarily. "And fight them until there is no fitnah [paganism] and [until] the religion, all of it, is for Allah" (Al-Baqarah 193).

2. We hate you because your secular, liberal societies permit the very things that Allah has prohibited while banning many of the things He has permitted, a matter that doesn't concern you because you

MY 2 MOMS ARE MARRIED!
LOVE
HAPPY

An example of the perversion the West seeks to spread

separate between religion and state, thereby granting supreme authority to your whims and desires via the legislators you vote into power. In doing so, you desire to rob Allah of His right to be obeyed and you wish to usurp that right for yourselves. “Legislation is not but for Allah” (Yusuf 40). Your secular liberalism has led you to tolerate and even support “gay rights,” to allow alcohol, drugs, fornication, gambling, and usury to become widespread, and to encourage the people to mock those who denounce these filthy sins and vices. As such, we wage war against you to stop you from spreading your disbelief and debauchery – your secularism and nationalism, your perverted liberal values, your Christianity and atheism – and all the depravity and corruption they entail. You’ve made it your mission to “liberate” Muslim societies; we’ve made it our mission to fight off your influence and protect mankind from your misguided concepts and your deviant way of life.

3. In the case of the atheist fringe, we hate you and wage war against you because you disbelieve in the existence of your Lord and Creator. You witness the extraordinarily complex makeup of created beings, and the astonishing and inexplicably precise physical laws that govern the entire universe, but insist that they all came about through randomness and that one should be faulted, mocked, and ostracized for recognizing that the astonishing signs we witness day after day are the creation of the Wise, All-Knowing Creator and not the result of accidental occurrence. “Or were they created by nothing, or were they the creators [of themselves]?” (At-Tur 35). Your disbelief in your Creator further leads you to deny the Day of Judgment, claiming that “you only live once.” “Those who disbelieve have claimed that they will never be resurrected. Say, ‘Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy’” (At-Taghabun 7).

4. We hate you for your crimes against Islam and wage war against you to punish you for your transgressions against our religion. As long as your subjects continue to mock our faith, insult the prophets of Allah – including Noah, Abraham, Moses, Jesus, and Muhammad ﷺ – burn the Quran, and openly vilify the laws of the Shari’ah, we will continue to retaliate, not with slogans and placards, but with bullets and knives.

5. We hate you for your crimes against the Muslims; your drones and fighter jets bomb, kill, and maim our people around the world, and your puppets in the usurped lands of the Muslims oppress, torture, and wage war against anyone who calls to the truth. As such, we fight you to stop you from killing our men, women, and children, to liberate those of them whom you imprison and torture, and to take revenge for the countless Muslims who’ve suffered as a result of your deeds.

6. We hate you for invading our lands and fight you to repel you and drive you out. As long as there is an inch of territory left for us to reclaim, jihad will continue to be a personal obligation on every single Muslim.

What’s important to understand here is that although some might argue that your foreign policies are the extent of what drives our hatred, this particular reason for hating you is secondary, hence the

The Crusaders continue their war against Islam

reason we addressed it at the end of the above list. The fact is, even if you were to stop bombing us, imprisoning us, torturing us, vilifying us, and usurping our lands, we would continue to hate you because our primary reason for hating you will not cease to exist until you embrace Islam. Even if you were to pay jizyah and live under the authority of Islam in humiliation, we would continue to hate you. No doubt, we would stop fighting you then as we would stop fighting any disbelievers who enter into a covenant with us, but we would not stop hating you.

What's equally if not more important to understand is that we fight you, not simply to punish and deter you, but to bring you true freedom in this life and salvation in the Hereafter, freedom from being enslaved to your whims and desires as well as those of your clergy and legislatures, and salvation by worshiping your Creator alone and following His messenger. We fight you in order to bring you out from the darkness of disbelief and into the light of Islam, and to liberate you from the constraints of living for the sake of the worldly life alone so that you may enjoy both the blessings of the worldly life and the bliss of the Hereafter.

The gist of the matter is that there is indeed a rhyme to our terrorism, warfare, ruthlessness, and brutality. As much as some liberal journalist would like you to believe that we do what we do because we're simply monsters with no logic behind our course of action, the fact is that we continue to wage – and escalate – a calculated war that the West thought it had ended several years ago. We continue dragging you further and further into a swamp you thought you'd already escaped only to realize that you're stuck even deeper within its murky waters… And we do so while offering you a way out on our terms. So you can continue to believe that those "despicable terrorists" hate you because of your lattes and your Timberlands, and continue spending ridiculous amounts of money to try to prevail in an unwinnable war, or you can accept reality and recognize that we will never stop hating you until you embrace Islam, and will never stop fighting you until you're ready to leave the swamp of warfare and terrorism through the exits we provide, the very exits put forth by our Lord for the People of the Scripture: Islam, jizyah, or – as a last means of fleeting respite – a temporary truce.

THE CALL TO ISLAM

AND THE CONSEQUENCES IN THE WORLDLY LIFE

Allah's Messenger ﷺ dispatched Mu'adh Ibn Jabal ؓ [to Yemen], saying, "You are going to a people from among the People of the Book, so call them to bear witness that there is no god but Allah and that I am the Messenger of Allah. If they obey you in that, then inform them that Allah has obligated upon them five prayers every day and night. If they obey you in that, then inform them that Allah has obligated upon them charity that is taken from their wealthy and distributed among their poor. If they obey you in that, then beware of taking the best of their wealth. And fear the supplication of the oppressed for there is no barrier between it and Allah" (Muslim).

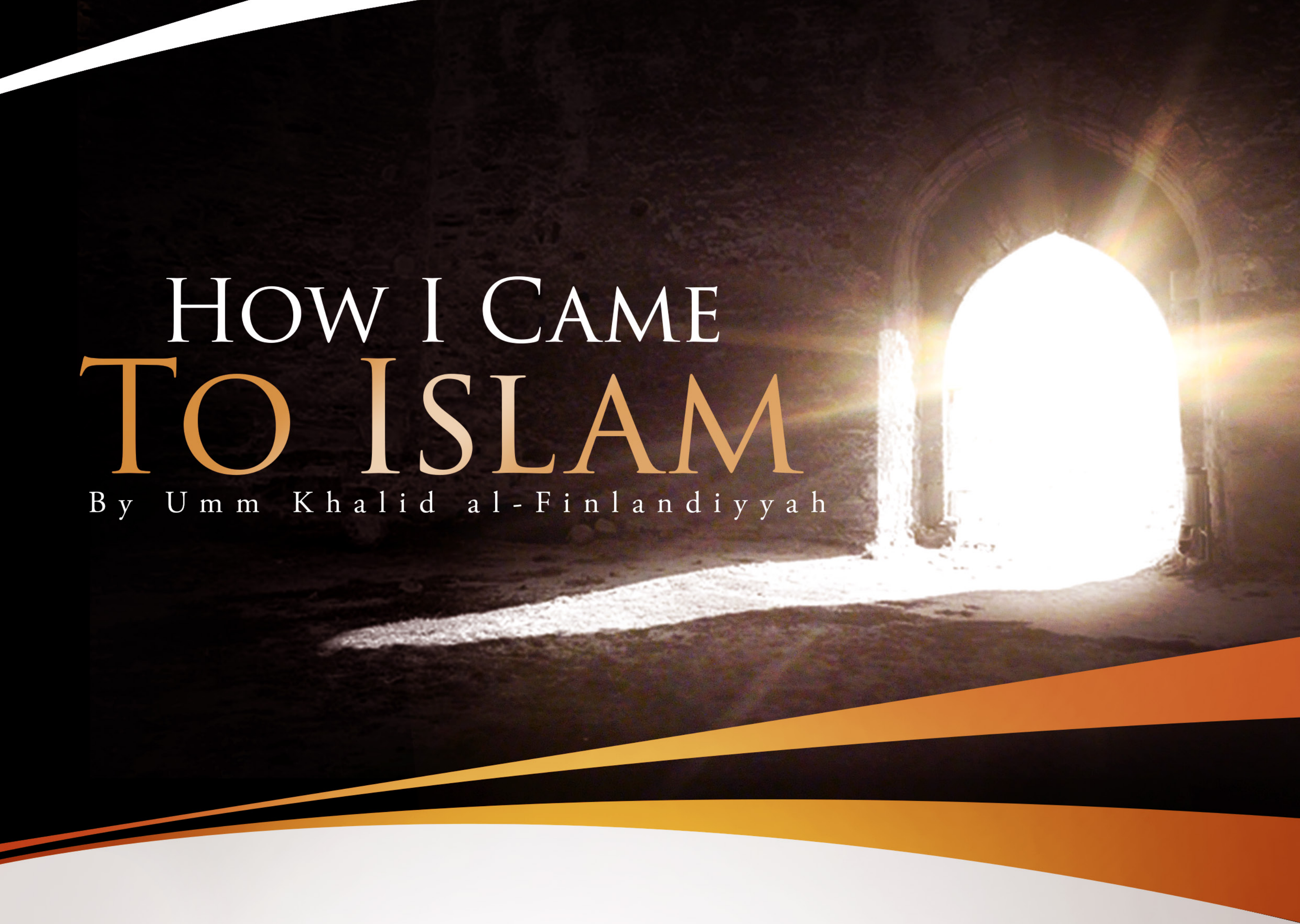
When Allah's Messenger ﷺ would appoint a leader over an army or a detachment he would advise him with respect to himself to fear Allah, and would advise those with him of the Muslims with goodness. Then he would say, "Go forth and attack in the name of Allah, for the cause of Allah. Fight he who disbelieves in Allah. Attack and do not steal from the war booty, nor commit treachery, nor mutilate a corpse, nor kill an infant. When you meet your enemy from the pagans, call them to three matters and accept whichever of them they agree to and withhold from fighting them: Call them to Islam. If they agree, accept it from them and withhold from fighting them. Then call them to emigrate from their land to the land of the Immigrants, and inform them that if they do that then they will enjoy the same rights as the Immigrants and will have the same obligations as the Immigrants. If they refuse to emigrate, then inform them that they will be like the Bedouins of the Muslims; they will be subject to the rule of Allah, which the believers are subject to, and they will have no share in the war booty and spoils unless they wage jihad with the Muslims. If they refuse, then seek from them the payment of jizyah. If they agree, accept it from them and withhold from fighting them. If they refuse, seek Allah's aid and fight them" (Muslim).

THE CALL TO ISLAM

AND THE CONSEQUENCES IN THE HEREAFTER

The Prophet ﷺ said, “Whoever says ‘I bear witness that there is no god but Allah, alone and without partner, and that Muhammad is His slave and messenger, and that Jesus is the slave of Allah, the son of His slave-woman, a word which He cast into Mary, and a spirit of His, and that Paradise is true, and that Hellfire is true,’ Allah will enter him through any of the eight gates of Paradise he desires” (Al-Bukhari and Muslim).

The Prophet ﷺ said, “By He in whose hand is Muhammad’s soul, no one from this nation hears of me – neither Jew nor Christian – and then dies without having believed in that which I have been sent with except that he will be from among the people of Hellfire” (Muslim).



How I Came To Islam

By Umm Khalid al-Finlandiyyah

I come from Finland, a “Christian” nation where the people do not strongly adhere to their corrupted religion. Most of them say they are Christians but don’t really practice their false faith. They might go to church when there’s a wedding or a funeral, but most of them don’t know much about their distorted religion, even though they are proud of it; so I wouldn’t see Christianity visibly manifested in their day-to-day lives.

In my case, I was pretty much the same as everyone else. Everyone had to study the religion at school, which is how my knowledge of it grew. Before that, however, my mother would send me to Sunday school, even though she wasn’t religious herself. I myself would only go there for the stickers, and I don’t think I actually learned or understood anything there. I did learn more in school, but Christianity nowadays tends to be very confusing.

What they mainly teach is that if you merely believe in Jesus as your Savior, who supposedly died for your sins, then you will be saved. And this was hard to accept because it really didn’t make sense to me. Despite this confusion, I always believed in the Creator. My parents, much like everyone else, never really talked about religion. We would celebrate Christmas and Easter, but Christianity otherwise didn’t have much of an impact on my life. At the age of 16, I was sent to a type of camp where you would have to embrace the religion again, but do so independent-mindedly. Once again, the teachings didn’t make sense but because my parents sent me, I did it for them, and also for the fact that there would be a big party at the end where you would get all sorts of gifts.

The main thing that didn’t make sense to me about Christianity was the Trinity. I would wonder, how could the “son” of God be crucified? How could a “part” of God – according to the Trinity – be crucified? How could a human being be God, and then become humiliated and have a humiliating death? I was always very confused, and never prayed to Jesus. When I did pray, I would pray to God. When I was young, I didn’t really pay much attention to these thoughts. I did think about it all here and there, but I didn’t know how to delve deeper and explore these thoughts, and I didn’t have confidence that I was on the true religion. Then at school, they introduced things like evolution and the big bang theory, and this just caused even more confusion. At the end, I was

A pagan church in Finland

left not knowing what to believe in, but I always had faith in the Creator and that He should be worshiped alone.

I first heard about Islam when we were doing religious studies at school. We covered a number of different religions, including Islam. In the very first class, the teacher – who wasn't even a Muslim – recited the shahadah in Arabic and then explained to us that this was the Islamic testimony of faith. We learned about the five pillars of Islam on a very basic level, but some things were portrayed in a manner that seemed nonsensical to me. For example, we were told that during the fasting month of Ramadan, Muslims don't eat and drink all day but they stay up all night eating and partying. My next encounter with Islam was when I got married. My husband was brought up in a Muslim family but he wasn't practicing at all. We had children together but got divorced a few years afterwards. At that point, I really wanted to learn about Islam, and because of the blessed events of September 11th, I would always see Islam mocked in the media, but I was still curious and wanted to find out more about this religion. At the same time, I had a neighbor who had introduced me to Islam a few years earlier. So she let me borrow a copy of the Quran that was translated into my own language. The translation wasn't so good, but she was good at explaining, so if I didn't understand anything she would clarify it for me. What struck me most as I was reading the Quran were the verses about Hellfire and the punishment in the Hereafter.

Not long afterwards, I knew that this religion really was the truth. I started learning to pray on my own because I thought I had to learn everything before becoming Muslim. I have to admit though, I was scared and nervous because I didn't understand a lot of things. I would think to myself, "How would my parents react if I were to become a Muslim? How would my colleagues react?" It felt like a big ordeal even though I knew in my heart that I had to do this. So when I was coming back from work one day and I saw my neighbor on the bus, I asked her, "Would you like to teach me how to pray?" She replied by asking, "Do you want to become a Muslim?" At that moment, I felt myself thinking, "Yes, I do." So I said, "Yes," and both her and her husband began crying. I pronounced the shahadah in their home and they began teaching me how to pray. It was a wonderful feeling. After continuously searching for the truth, finding it was just such a relief. I felt so much peace.

I can't say that things were easy after becoming a Muslim, but it did bring pleasure to my heart nonetheless. Things weren't easy with my parents. At first, they didn't react much, but one year later when I remarried, they began having a problem with it. When I started wearing hijab, they would make things difficult. They would argue, "Even Muslims that were raised Muslim don't wear it, so why do you?" They were not happy, and it was funny how their Christianity came out more than ever at that point. Before that, they wouldn't speak about Christianity at all, but suddenly they were mentioning it more frequently, saying things like, "This is the religion of our forefathers." All of this was to try to bring me back to their religion. I felt the same with my colleagues, who would ask me why I had made this decision. This was the case because I was the only Muslim they would see regularly.

I lived in the capital, and although there were Muslims there, it wasn't the same as in other European countries; the Muslim community was very small.

Because of the small size of the community, in that first year before I got married when I was trying to learn more about Islam, I wouldn't have a lot of access to knowledgeable people. It was hard to find someone to teach me because it could be anyone teaching anything, and, of course, when you're new, you don't know all that much. Since I didn't have any strong Muslims around me, I was trying to do the research on my own, and it was hard to find the right information, but despite that, Allah would always facilitate a way for the truth to become apparent to me. Things became a little bit easier after I got married because I had some support at home. At one point, my husband started telling me about jihad and about having the sound creed.

I later became involved in da'wah. I would take part in organizing sisters' and children's events at the local mosques and I would hold events for new Muslim sisters. At the time, I wasn't really thinking about hijrah (emigrating to the land of Islam), but that would soon change. What finally woke me up was when the disbelieving authorities arrested my husband for terrorism. They arrested him on the street. I was at home with my children and they came in and started raiding the house. It was a big shock. They ended up keeping my husband in prison for quite a while as they continued investigating the matter. As difficult as it was, it was probably the best thing that happened to me because it opened my eyes to the importance of hijrah, but the whole ordeal made things difficult.

Alhamdulillah (all praise is due to Allah), there were some brothers and sisters who were on the sound creed and were a strong source of support. They weren't many, but because they were on the proper methodology, it didn't matter. When the Caliphate was announced, we knew where to go and what we wanted. As Muslims, we need to disavow the disbelievers and live under the Caliphate. The Prophet ﷺ said, "I have nothing to do with any Muslim who resides amongst the pagans." His companions asked, "O Allah's Messenger, why is that?" He replied, "They should not be able to see each other's camp fires (or lights)" (Abu Dawud and at-Tirmidhi).

After my husband had came out of prison, we thought it would be difficult to perform hijrah because every country would likely be alerted of his intent to travel. He was trying hard to find a way to come to the Caliphate and, alhamdulillah, when Allah wills to open the path for someone, nobody can close it. And so we were able to perform hijrah without any problems. We were dreaming about it and praying for it for so long until Allah made it easy for us.

I can't even describe the feeling of when you finally cross that border and enter the lands of the Caliphate. It is such a blessing from Allah to be able to live under the Caliphate. There are so many people who made several attempts to come but just haven't been able to make it yet. Of course, when you come to the Caliphate, after sacrificing everything for the sake of Allah, you'll continue to be tested. You're going to see hardships and trials, but every day you're thankful to Allah for allowing you to perform hijrah and to live under the Shari'ah. Life in the Islamic State is such a blessing. You face difficulties and hardship, you're not used to the food or the change of life, you may not know the local language, you hear bombings and the children may get scared, but none of that takes away from the gratitude you have towards Allah for allowing you to be here.

A prison in Finland

Muslim children being raised in the lands of Islam

Also, unless you're living here you don't realize what kind of life you had before. The life here is so much more pure. When you're in Dar al-Kufr (the lands of disbelief) you're exposing yourself and your children to so much filth and corruption. You make it easy for Satan to lead you astray. Here you're living a pure life, and your children are being raised with plenty of good influence around them. They don't need to be ashamed of their religion. They are free to be proud of it and are given the proper creed right from the start. After four months of us being here, my son was martyred, and this was yet another blessing. Every time I think about it, I wonder to myself, "If I stayed in Dar al-Kufr what kind of end would he have had? What would have happened to him?" Alhamdulillah, he was saved from all that, and what could be better than him being killed for the cause of Allah? Obviously, it's not easy, but I ask Allah to allow us to join him.

I advise the Muslims in Dar al-Kufr not to be intimidated by the media, and to instead listen to the words of Allah and His Messenger ﷺ. Everything is very clear in the Book of Allah and in the Sunnah of the Prophet ﷺ. And I sincerely advise every Muslim to perform hijrah. It's not even allowed nor is it good for you to reside in the lands of the disbelievers. You may think that you're able to practice your religion, but if you're truly following the teachings of the Quran and the Sunnah, you really can't practice your religion there.

I also want to warn you that once you begin thinking about performing hijrah, you'll find many obstacles. You'll be scared, and you'll be worried about how everything is going to work out. You need to understand that many of these obstacles are just in your head and they're the work of Satan. When you take the first step, Allah will take care of the rest. As for those people who cannot perform hijrah, I advise you to attack the Crusaders and their allies wherever you are, as that is something that you are able to do. Don't be tricked by the apostate "scholars." The truth is out there and it isn't hard to find as long as you open your heart to it.

Finally, I wish to advise the Christians in Finland and elsewhere: A lot of you don't practice your religion because you know it's not the truth. You say you just need to believe in Jesus and you'll go to Heaven, but how does it make sense that somebody died on your behalf and then you're free to do whatever you please, whatever bad things that come to your mind, to live without any rules or regulations and then expect to be taken to Heaven? It doesn't make any sense. I advise you to open your heart and find out about the religion of Islam. Don't trust what the media says about it. Just turn to the translation of the Quran and take it from there. Whatever hardship you may face on that path will be worth it. In the end, you'll be so happy you found the truth, because what you're going to gain after embracing Islam is better than anything you might lose or sacrifice.

AS THE SOLDIERS OF THE KHILAFAH CONTINUE WAGING WAR ON THE FORCES OF KUFR, WE TAKE A GLIMPSE AT A NUMBER OF RECENT OPERATIONS CONDUCTED BY THE MUJAHIDIN OF THE ISLAMIC STATE THAT HAVE SUCCEEDED IN EXPANDING THE TERRITORY OF THE KHILAFAH, OR TERRORIZING, MASSACRING, AND HUMILIATING THE ENEMIES OF ALLAH. THESE OPERATIONS ARE MERELY A SELECTION OF THE NUMEROUS OPERATIONS THAT THE ISLAMIC STATE HAS CONDUCTED ON VARIOUS FRONTS ACROSS MANY REGIONS OVER THE COURSE OF THE LAST THREE MONTH

ISLAMIC STATE OPERATIONS

As the soldiers of the Caliphate continue waging war on the forces of kufr, we take a glimpse at a number of recent operations conducted by the mujahidin of the Islamic State that have succeeded in expanding the territory of the Caliphate, or terrorizing, massacring, and humiliating the enemies of Allah. These operations are merely a selection of the numerous operations that the Islamic State has conducted on various fronts across many regions over the course of the last few months.

Dimashq Wilayah – On the 3rd of Rajab, the soldiers of the Caliphate targeted a warplane during the course of ongoing clashes near Tall Abu Shamat east of the Dumayr military airbase. It was shot down inside the airbase and three other planes were damaged as a result. Just three days later, the soldiers of the Caliphate stationed in ribat in the region of Bir Qasab targeted a Nusayri warplane that took off from the Khalkhalah airbase in the Suwayda countryside, leading to it crashing near the airbase. One week later, on the 14th of Rajab, the soldiers of the Caliphate succeeded, by Allah's grace, in shooting down a third Nusayri warplane using antiaircraft guns after it took off from the Dumayr airbase. The plane crashed 30 km from Mount Dakwah in the eastern countryside of Dimashq, and the mujahidin succeeded in capturing its pilot, Azzam Eid, a native of Hamah, after he ejected from the plane and landed with his parachute near the crash site.

The Philippines – On the 5th of Rajab, the soldiers of the Caliphate succeeded in confronting an attempt by the Filipino Crusader army to take control of the mujahidin's locations in the Philippines. Seven troop carriers were blown up, killing those inside, and clashes took place in which several more Filipino soldiers were killed, with the rest fleeing in defeat. The operation resulted in approximately 100 Crusaders being killed and dozens more being wounded. During the course of the battle, three mujahidin attained shahadah. We consider them so, and Allah is their judge. On the 2nd of Sha'ban, a group of the Caliphate's soldiers attacked one of the Crusader army locations in the village of Tobijan in the area of Maloso. Clashes took place and ended with one Crusader soldier killed and at least one other wounded, with the rest fleeing in terror and the mujahidin taking their weapons and equipment as ghanimah. Four weeks later, the soldiers of the Caliphate killed two Filipino soldiers in clashes near the town of Barangay in Basilan. They then succeeded in killing another 15 Filipino soldiers towards the end of Ramadan in two attacks carried out over the course of two days in the city of Marawi. Just a few days later, the mujahidin killed another two Filipino soldiers in the town of Togaya, and also destroyed an armored vehicle near the military base in the city of Marawi, killing those inside the vehicle. They would then go on to launch an attack on the Filipino Crusader army with various types of light and medium weapons on the island of Basilan in the southern region of the Philippines. Battles continued into the month of Shawwal with the mujahidin killing several more Filipino Crusaders and capturing strategic points. Another 20 Filipino Crusaders were killed later in the same month in fierce clashes that took place in Basilan.

The remnants of a Nusayri plane

The mujahidin in Khayr Wilayah

Jazair Wilayah – On the 8th of Rajab, six soldiers of the murtadd Algerian army were killed and another nine were wounded when the soldiers of the Caliphate detonated an explosive device as the murtaddin passed by on the Mount Wahsh road in the area of Qusantinah. Less than a week later, the soldiers of the Caliphate detonated several explosive devices on Algerian soldiers as they were sweeping the area of Qurush in Jijel in the northeastern region of Jazair.

Ninawa Wilayah – On the 9th of Rajab, six American helicopters backed by two warplanes attempted to carry out a special forces raid at dhuhr in the area of Sabuniyyah on the road between Mosul and Tal'afar. The soldiers of the Caliphate succeeded, by Allah's grace, in foiling the operation after targeting the warplanes using antiaircraft guns, driving the Crusaders away in defeat.

Khayr Wilayah – On the 11th of Rajab, the soldiers of the Caliphate, by Allah's grace, succeeded in completely capturing the remaining Nusayri positions in the industrial neighborhood in the city of Khayr after attacking it from several points using various types of weapons. They killed several murtaddin, with the rest fleeing in terror, and the battle moved to the outskirts of the neighborhood of Tahtuh. The mujahidin likewise captured several weapons and various types of ammo as ghanimah. Less than two weeks later, they launched a surprise attack on Nusayri locations and fortifications separating between the industrial neighborhood and the neighborhood of Tahtuh. This came after one of the mujahidin created openings in the Nusayri line of defense using a bulldozer, paving the way for Islamic State infantrymen to stealthily advance and carry out a surprise attack. They succeeded in capturing several points where the murtaddin were entrenched after they fled in defeat. During the course of the same week, they carried out attacks on several Nusayri army locations in the neighborhood of Tahtuh and succeeded in capturing them.

Bengal – On the 15th of Rajab, the soldiers of the Islamic State assassinated a university professor in the city of Rajshahi for calling to atheism. On the 22nd of Rajab, the soldiers of the Caliphate targeted a Hindu mushrik in the city of Tangail who was known for insulting the Prophet Muhammad ﷺ and killed him by stabbing him with a knife. On the 29th of Sha'ban, the soldiers of the Khilafah succeeded in assassinating Sunil Gomes, one of the Christian heads of disbelief. He was killed in the village of Bonpara in Northwest Bangladesh. On the 2nd of Ramadan, the soldiers of the Caliphate carried out a security operation in which they succeeded in killing a Hindu priest known as Ananta Gopal Ganguli in the district of Jhenaidah in Western Bangladesh. On the 5th of Ramadan, the soldiers of the Caliphate assassinated a Hindu mushrik by stabbing him with knives. On the 27th of Ramadan, five inghimasi soldiers of the Caliphate carried out an attack on the Artisan Restaurant, which is frequented by Crusader foreigners of varying nationalities, in the city of Dhaka. The mujahidin held a number of hostages as they engaged in a gun battle with apostate Bengali police, and succeeded in killing and injuring dozens of disbelievers before attaining shahadah.

Somalia – On the 17th of Rajab, the soldiers of the Caliphate detonated an explosive device on a military vehicle belonging to African Crusader forces in the area of Taridish in the city of Mogadishu, with the blast destroying part of the vehicle. On the 21st of Shawwal, they targeted three members of the Somali security forces, killing two of them and injuring the third, in

The Artisan Restaurant

The Artisan Restaurant

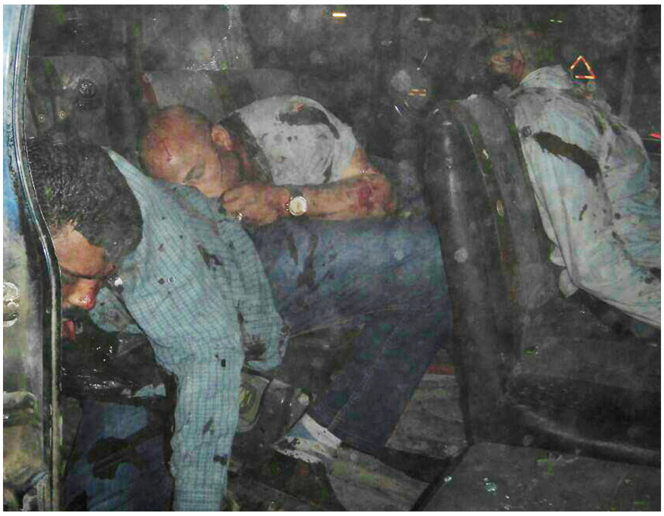
an attack in the city of Baidoa.

Hims Wilayah – On the 25th of Rajab, the soldiers of the Caliphate launched a wide scale attack on the Nusayri army in the area of Sha'ir at fajr. They succeeded in capturing three points, and in killing nearly 20 murtaddin and taking a number of light weapons as ghanimah. They then continued their attack, during the course of which an istishhadi operation was carried out, striking the last position in which the murtaddin were entrenched. The mujahidin succeeded in capturing 13 checkpoints, placing the Sha'ir Gas Company within their firing range. A number of Nusayri soldiers were killed in the operation, with the rest fleeing, and the mujahidin captured two tanks, a 23mm heavy machine gun, a 14.5mm heavy machine gun, a number of Konkurs missiles, a mortar cannon with some mortar rounds, several light weapons, and various types of ammo. Two days later, on the morning of the 27th of Rajab, the mujahidin succeeded, by Allah's grace, in completely capturing the Sha'ir Gas Company. This came after they carried out an attack on the main checkpoint, killed several murtaddin, and captured weapons and ammo as ghanimah. On the 29th of Rajab, in continuation of the major battles launched by the soldiers of the Caliphate in the wilayah, the mujahidin carried out an attack on Nusayri locations in the Mahar gas field northwest of Tadmur from several points. They captured half of the gas field following clashes in which several kuffar were killed. The mujahidin would go on to blow up the Sha'ir Gas Company to deprive the Nusayri regime of a major source of economic benefit, in addition to completely burning the Mahar Gas Company by repeatedly targeting it with artillery shelling.

Egypt – On the 1st of Sha'ban, the soldiers of the Caliphate in Cairo conducted a security operation in which they carried out an attack on a bus carrying 8 murtaddin belonging to the police investigations division in the area of Hilwan in the southern part of Cairo. They fired on the murtaddin and succeeded in killing them all, including Captain Muhammad Hamid, the assistant investigator for the Hilwan police. They also took some light weapons as ghanimah and returned safely back to their locations. The operation came as part of the campaign dubbed "The Battle of Shaykh Abu 'Ali al-Anbari تقبله الله" and in revenge for the oppressed women in the prisons of the murtaddin in Egypt. On the 2nd of Ramadan, the mujahidin ambushed an Egyptian police patrol unit in the area of Ras al-Birr in Dumyat and succeeded in killing and injuring several murtaddin, including Major General Mustafa Muqbil, the deputy head of security for Dumyat. Meanwhile, following close tracking and surveillance, the mujahidin targeted a vehicle carrying the murtadd, Brigadier General Hisham Salim, head of investigations in Daqahliyyah with a hail of gunfire, killing and injuring those inside.

Hims Wilayah – On the 3rd of Sha'ban, the soldiers of the Caliphate launched a wide scale attack from multiple points on Nusayri army locations near the T4 airbase. They succeeded in capturing the abandoned battalion base as well as two of the checkpoints responsible for protecting the airbase. They killed more than 20 Nusayri soldiers, captured a 57mm cannon, a 23mm autocannon, light and medium weapons, and two vehicles as ghanimah, and also bombarded the airbase with mortar rounds.

Sahil Wilayah – On the 16th of Sha'ban, 10 istishhadi soldiers of the Caliphate set out to target the coastal cities of Tartus and Jablah, which are considered to be among the most important strongholds of the Nusayri army and the Rafidi



The bus attack in Cairo

The Badr military base in ‘Adan

militias allied to it. Five of the istishhadi attacks were carried out in Tartus and the other five in Jablah. The istishhadi attacks were preceded by two car bombs, one of which targeted the Nusayri bus station in Tartus, with the other targeting the Nusayri bus station in Jablah. This was followed by the istishhadiyyin all detonating their explosive belts on various other groups of Nusayriyyah. The blessed attacks in the two cities resulted in nearly 400 killed and wounded, many of them Nusayri soldiers and officers, including Brigadier General Ayman Qarah Falah, Brigadier General Majd Ahmad ‘Abdullah, and Colonel Fuad Ibrahim Isma’il.

‘Adan Abyan Wilayah – On the 16th of Sha’ban, the soldiers of the Caliphate carried out an istishhadi operation that succeeded in massacring dozens of murtaddin. Our brother Abu ‘Ali al-‘Adani succeeded in reaching the home of the commander of the Badr military base in the area of Khawr Maksur in the middle of ‘Adan, which the murtadd Yemeni army uses as a recruitment center. He detonated his explosive belt in the midst of a group of murtaddin, killing more than 30 of them and injuring dozens more. This was followed by an explosive device being detonated at the military base’s gate, killing even more of their mushrik soldiers.

West Africa Wilayah – On the 28th of Sha’ban, the soldiers of the Caliphate launched a wide scale attack with various types of weapons on a military base in which the murtaddin of both the Niger and the Nigerian armies were mobilizing in the city of Boso in Southeast Niger. They succeeded in killing at least 35 murtaddin and injuring nearly 70 more, in addition to capturing a large quantity of weapons and ammo as ghanimah.

America – On the 7th of Ramadan, our brother Omar Mateen تقبله الله, one of the soldiers of the Caliphate in America, carried out an attack on a nightclub for sodomites in the city of Orlando, Florida. He succeeded in massacring the filthy Crusaders, killing and injuring more than 100 of them before he was killed. The operation was reported as being the most deadly attack in America since the Manhattan raid 15 years ago.

France – On the 9th of Ramadan, a soldier of the Caliphate – our brother Larossi Abdalla تقبله الله – carried out an attack on the assistant police chief for the district of Les Mureaux near Paris. He stabbed him to death in addition to killing his wife, who was also a member of the police, and was then killed. One month later, on the 9th of Shawwal, a soldier of the Caliphate – our brother Mohamed Lahouaiej-Bouhlel تقبله الله – carried out an attack in the coastal city of Nice in response to the Islamic State’s calls to target nations participating in the Crusader coalition fighting the Caliphate. He used a large truck to run down the Crusader citizens in the French city as they were celebrating the French national holiday known as Bastille Day, and succeeded in killing more than 80 people and injuring more than 300 others before being killed by French police. Less than two weeks later, two soldiers of the Caliphate – Abu Jarir al-Hanafi and Ibn ‘Umar تقبلهما الله – carried out an attack on a church in the area of Normandy in Crusader France in response to the call to target the nations of the Crusader coalition fighting the Muslims. They slaughtered a priest and wounded a number of others before being killed.

Hadramawt Wilayah – On the 22nd of Ramadan, a number of Islamic State soldiers carried out a string of istishhadi operations that struck the dens of the murtaddin, killing more than 50 of them and injuring dozens more. Our brothers Jarrah al-‘Adani and Qaswarah al-‘Adani تقبلهما الله detonated their explosive vehicles targeting the counterter-

Omar Mateen تقبله الله

Larossi Abdalla تقبله الله

rorism center and the special forces, and succeeded in massacring them. Another four istishhadi soldiers of the Caliphate then entered the counterterrorism center and finished off the murtaddin who were still alive. Meanwhile, our istishhadi brother 'Ammar al-Ansari تقبله الله detonated his explosive jacket on a group of special forces soldiers at the entrance to the area of Khalaf south of the city of Mukalla, while our istishhadi brother Muhsin al-Yamani تقبله الله detonated his explosive jacket on a group of special forces soldiers at the Days point north of the city.

Furat Wilayah – On the 24th of Ramadan, the soldiers of the Caliphate confronted a Sahwah force advancing from the American military bases in Jordan, accompanied by American air cover, towards the Caliphate's territory west of the city of Albu Kamal in Furat Wilayah. They battled them at the Hamdan airport in the area of Hizam, massacring 40 of their fighters and taking another 15 of them prisoner. They also succeeded in capturing 6 4-wheel drive vehicles, 6 trucks loaded with weapons and ammo, and 12 reconnaissance drones. The murtaddin who remained alive retreated through the desert, with the mujahidin pursuing them as they fled.

Sinai Wilayah – On the 25th of Ramadan, an Islamic State covert unit succeeded in assassinating Musa 'Azmi, also known as Rufail, a Christian priest at the Mar Girgis church known for waging war against the Muslims. The priest was targeted and killed using light weapons near his home in the Salam suburbs in the city of 'Arish.

Baghdad Wilayah – On the 28th of Ramadan, our brother Abu Maha al-'Iraqi تقبله الله carried out an istishhadi operation targeting a group of Rafidi mushrikin in Karradah City in the middle of Baghdad. He detonated his explosive vehicle on them, killing more than 200 Rafidi mushrikin and injuring more than 170 others.

North Baghdad Wilayah – On the 3rd of Shawwal, five inghimasi soldiers of the Caliphate carried out an attack on a gathering of Rafidah at one of their pagan sites known as the tomb of Muhammad 'Ibn Ali al-Hadi in the district of Balad south of the city of Samarra. They killed the guards at the tomb as well as a number of mushrikin before engag-

The pagan Christian priest, Rufail 'Azmi

The devastating attack in Karradah

The operation in Balad

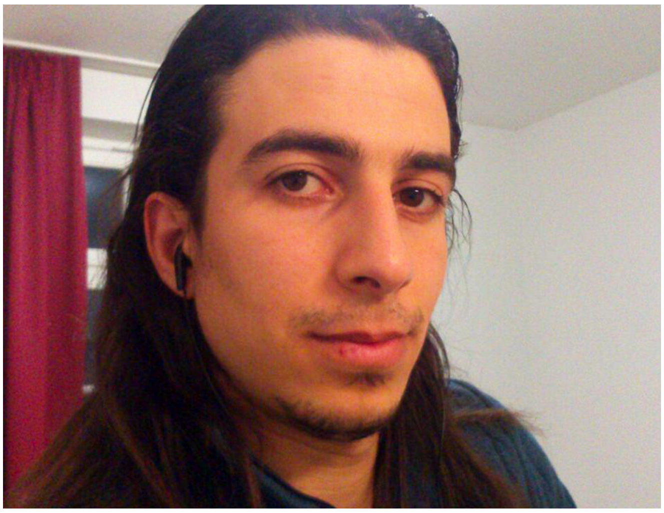
The operation in Balad

ing in fierce clashes with a patrol that arrived to rescue the tomb and the remaining worshipers. During the course of the clashes, some of the inghimasiyyin detonated their explosive belts on the murtaddin, raising the total number of dead Rafidah to more than 100, with dozens more wounded. The tomb also suffered extensive damage as a result of the operation.

Germany – On the 14th of Shawwal, a soldier of the Caliphate – our brother Muhammad Riyad تقبله الله – carried out an attack in response to the Islamic State's calls to target the citizens of nations participating in the Crusader coalition fighting the Caliphate. He used an axe to hack the kuffar on a train in the city of Wurzburg, injuring a number of them before being killed by German police. Less than a week later, our brother Muhammad Daleel تقبله الله, carried out an attack targeting a group of Crusaders in the city of Ansbach. He detonated his explosive device, injuring 15 of them, four of whom suffered critical wounds.

Khurasan Wilayah – On the 19th of Shawwal, two soldiers of the Caliphate, Najibullah al-Khurasani and Talhah al-Khurasani تقبلهما الله, carried out an attack on Rafidi mushrikin in the city of Kabul using hand grenades. They succeeded in killing and injuring a number of them before detonating their explosive jackets on those of them who were still alive, resulting in approximately 87 murtaddin being killed and more than 200 others being wounded. This blessed operation comes in response to their participation in the killing of Ahlus-Sunnah in the Levant and for the purpose of cleansing Khurasan of their shirk, as well as all other usurped lands of the Muslims.

We ask Allah to grant the highest levels of Paradise to those who were true to their covenant, to aid those who continue to wage war against His enemies, to continue inspiring those in the lands of the Crusaders to strike them in their most vulnerable places, and to fulfill His promise of victory for those who fight for His cause. Amin.


Muhammad Daleel تقبله الله

لا إله إلا الله
الله
رسول
محمد
من فرنسا
Abu Jarir al-Hanafi and Ibn 'Umar تقبلهما الله

Break The Cross

O People of the Scripture, let us reach an agreement, that we will only worship Allah, making no partners for Him, and that none of us will adopt lords besides Him. If you turn away, then you must bear witness that we have submitted to our Lord (Al 'Imran 64).

Indeed, the Gracious Lord has never left man without guidance. Whenever mankind strayed from His worship, He sent them a messenger bringing both warning and glad tidings. Those who worshiped other than the Creator were warned of punishment, torment, and eternal damnation, and those who persevered upon the worship of the True King were promised forgiveness, salvation, and everlasting bliss. But how astray mankind often chooses to be.

The call of Noah, simply reminding those in his time to worship the Lord of Adam, their shared ancestor who had not long passed away, was answered by a mere handful, as the rest were punished with the Flood. Then Abraham, calling his father and clan to the denial of idols and to the worship of the Creator, was rejected and thus set out to pursue the service of his Lord in another land. After Joseph, a son of Israel, brought the grandsons of Isaac into Egypt, wherein they were enslaved by Pharaoh, the Lord sent Moses to rescue them, so that they might devote themselves completely to His worship, unto a land where they would rule by His Law and under His watch. And even after multiple miracles were provided to them, from the plagues sent against the people of Pharaoh to the splitting of the sea and the descent of manna from the heavens, some of those with Moses believed, as others took – at the very same time – created things to worship instead of worshiping the Creator alone. Then, to speak on the corruption of the Jews and to herald his return as the promised Messiah, who will face the Antichrist

in the end times, Jesus Son of Mary came to the tribes of Israel, but was met with fierce opposition. It is just as the Lord said, explaining this phenomenon of the majority's rejection of the truth, "And most of mankind refuse [to follow anything] but disbelief" (Al-Isra 89).

As is well known, these messengers did not come empty-handed. Each of them brought with him a message, often in the form of a scripture, something for the educated to read and comprehend, yet with the simple command of monotheistic worship of the Creator that even the illiterate could follow. So Moses was given the Torah, by which the Tribes of Israel were governed for many generations. But they strayed from its original message, even with their very own scribes changing its text, as the Tanakh[1] testifies, "How can you say, 'We are wise, and the law (Torah) of the Lord is with us'? But behold, the lying pen of the scribes has made it into a lie" (Jeremiah 8:8).[2] So then Jesus brought the Gospel, confirming what came before him of the Torah and permitting – by the permission of his Lord – some of what was forbidden therein. It was reported that he said, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them" (Matthew 5:17). However, just as the Torah was not fully preserved, even altered, the Gospel was also corrupted. Its original would be lost, with the oldest related manuscripts written only as commentary to the original. So instead of having an altered "Gospel of Jesus," one finds the Gospel according to Matthew, then Mark, then Luke, then John, each with a unique take on various aspects of Jesus' teachings, sometimes outright contradicting one another. To say the least, the authentic scripture was lost and the people strayed.

As per the divine way of the Lord, another messenger was sent to bring the lost flocks back to the path of righteousness. He would be the awaited Prophet foretold by Moses and the coming Advocate prophesied by Jesus. Moreover, he would bring a message holding the promise of divine protection and heralding its bearer as the Seal of the Prophets, the final messenger, sent not to the Tribes of Israel alone – but to all of mankind. For the same Lord who sent Moses and Jesus also sent Muhammad, about whom He said, "Muhammad is not the father of any of your men, but [he is] the Messenger of Allah and the Seal of the Prophets" (Al-Ahzab 40), and about whose message He said, "Verily We revealed the Reminder and verily We shall preserve it" (Al-Hijr 9).

Seeking the Truth

Falsehood should be rejected because it is false, just as the truth should be accepted and followed because it is true. It is not a matter of tradition, for the Lord has ordered that all nations be called to His worship. The pagan who feigns the excuse that religion is no more than family tradition should not be left to his deviance without receiving proper admonition. No one should.

Likewise, no nation – no matter how originally pure – is free of corruptive infiltrations. Even the nation of Muhammad ﷺ, as the years passed following his death, fell victim to various deviations in creed – some even reaching apostasy – at the hands of those who rejected a correct understanding of faith, of Allah's oneness, and of the divine law in general. This was

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[1] The Tanakh are the Jewish scriptures consisting of three parts: the Law (Torah), the Prophets, and the Writings.

[2] Due to ease of reading, the English Standard Version of the Bible is used herein unless otherwise noted.

Sufis imitating Christians by celebrating the Prophet's birthday

as the Prophet foretold, "You shall follow the way of those before you, span by span, cubit by cubit. Even if they entered a lizard's hole, you would enter it also." His companions asked, "Do you mean the Christians and the Jews?" He said, "Who else?" (Al-Bukhari and Muslim).

And while the deviations of the Christians and Jews are already undoubtedly clear, as the Quran and the Sunnah[3] of the Prophet ﷺ have detailed such to us, one need not look far into their own history, biblical texts, and Church writings to see the corruptions. In fact, the Bible declares of itself, "behold, the lying pen of the scribes has made it into a lie" (Jeremiah 8:8). Likewise, the self-declared apostle, Paul of Tarsus, was a known criminal who persecuted the believers and even admitted to being a liar, yet he was taken as the foremost authority for Trinitarian Christians[4], who outlived, through every violent means, their Unitarian predecessors.

So how could one determine that a scripture is true and authentic? There are at least three major conditions that any intelligent person could deduce for the basis of authenticating a text that is claimed to be divine in origin. First, that the message is pure, untainted by pagan creed, as stark monotheism is the only acceptable form of belief for a people who reflect over the knowable universe. Second, that the message is free of any contradictions, as such is not befitting of the Wise and All-Knowing Lord. This does not mean that it is void of what might seemingly be "contradictory," but through analysis, study and discovery, one can conclude that two ostensibly conflicting materials refer to different situations or contexts. Rather, there should be no irreconcilable contradiction. The third condition is simple chain-based authenticity. That is, it should be proven that it was passed down generation to generation by reliable transmitters, thus showing it is indeed the message given by the messenger, not by someone else.

Breaking the Cross

When the Messiah, Jesus Son of Mary, returns in the end days to battle the Antichrist – the false Messiah – and his army, of the myths he will debunk once and for all are those of his crucifixion and divinity. This will be when he breaks the cross, as was foretold by the Prophet Muhammad ﷺ, who said, "By the One in whose Hand is my soul, very soon shall the Son of Mary descend in your midst, being an equitable judge. He shall break the cross, kill the swine, and put aside the jizyah. Wealth shall flow until no one accepts it, and until a single prostration will be more beloved than the world and all that it contains" (Al-Bukhari and Muslim).

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[3] The Quran is the word of the Almighty that was revealed to the Prophet Muhammad and preserved in its original form until this day. The Sunnah is the collection of authentic reports of the Prophet Muhammad's sayings, actions, consent, and abandonment.

[4] While referred to in the Quran as "Nazarenes," for the sake of avoiding confusion the common word "Christians" is used herein for those who falsely worship Jesus Christ, the Messiah, Son of Mary.

In service to the Lord, the Creator and True King, what follows is part of the mission to break the cross, to crush the false notions of Christianity to which millions of people ignorantly adhere. Based on the above-mentioned conditions of judging a scripture's authenticity, it shall be shown that the true religion of Jesus Christ is a pure monotheistic submission – called Islam – and that when he returns in the final days, the Messiah will adhere to the Law of Muhammad ﷺ and wage jihad for the cause of Allah.

Furthermore, while quotes from the Bible are mentioned herein, they cannot be accepted as being revelation preserved in its original wording. However, as the Quran has confirmed, Moses did undoubtedly receive the Torah, David the Psalms, and Jesus the Gospel. Orders to worship the Lord alone and to follow the Prophet Muhammad remained therein as a proof against the People of the Scripture. Likewise, whatever calls to paganism, belittlement of the prophets, and absolute contradiction is definitely false. As for what has not been verified or negated by the Quran and the Sunnah, then due to the overall doubts surrounding which parts of the Torah, the Psalms, and the Gospel were preserved and which parts were corrupted, one cannot affirm it nor deny it. The Prophet Muhammad ﷺ has said, "Do not affirm [the narrations of] the People of the Scripture and do not belie them" (Al-Bukhari).

The Name of "God"

The English word "God" has various theoretical origins. Regardless, it was not remotely a word spoken by the Semitic family of prophets, whose father is Abraham, with descendants including Moses, Jesus, and Muhammad. As for the language family spoken by such prophets, they used the root letters ALH (Hebrew אלה, Syriac ܐܠܗ, Arabic اله) for the Supreme Being. In Hebrew, the name of the Almighty is אלהים "Elohim," with -im being a suffix of respect. The Syriac dialect of Aramaic calls the Lord ܐܠܗܐ "Elaha." Even earlier Semitic languages, like Chaldean, spoken in the time of Abraham, would have referred to the Creator as 𒅋 "Il," without the H, which is also an Arabic word (إل) related to divinity. Abu Bakr as-Siddiq, after listening to some of Musaylimah the Liar's claimed revelation, said, "This is not from Il," i.e. this is not divinely inspired. Strong mentioned in his Hebrew dictionary, entry 410, that "el or ale" is used in reference to anything related to "God (god)," as in names ending with -el, like Israel, Gabriel, Michael, and so on.

While "god" has become an English word that simply means "something worshiped," it is incorrect to use "God" as the proper name for the Creator, as He has referred to Himself in a number of Semitic texts with the ALH root. As such, one should adhere to referring to the Lord by His actual name, with which He was comparatively referred to by any of the Semitic prophets – like Moses, Jesus and Muhammad ﷺ. And that name in Arabic – the only preserved Semitic language – is الله "Allah," which comes from the word إله "ilah," meaning "the one who deserves to be worshiped."

Textual Authenticity

One of the most important aspects of any text claiming religious truth is its authenticity. It must be known whether or not the scripture is truly that of whom it is attributed. In that vein, most of the Bible in general is written by unknown authors. Likewise, history and the very text of the Bible itself casts much doubt on the overall authenticity of this scripture.

Jews had a history of state establishment and a foothold in the land. Though eventually defeated, they had ample time to circulate the Torah, which would have been preserved if it were not for the deceptive scribes who were charged with its keeping. Jeremiah 8:8 reads, "How can you say, 'We are wise, and the law (Torah) of the Lord is with us'? But behold, the lying pen of the scribes has made it into a lie.'" On this verse, the biblical "scholar" Adam Clarke commented, "It is too bold an assertion to say that 'the Jews have never falsified the sacred oracles;' they have done it again and again. They have written falsities when they knew they were such" (Commentary on the Bible). This was verified by Allah in His saying, "Of the Jews are those who alter the words, changing their meanings" (An-Nisa 46), and in His saying, "And indeed of them is a group who twist their tongues with the Scripture, that you would consider it from the Scripture, but it is not from the Scripture. And they say it is from Allah, but it is not from Allah. And they knowingly speak lies against Allah" (Al 'Imran 78).

As for the earliest Christians, including the apostles of Jesus, others in that time, and their students, then they had no public venue. They maintained no authority. Their lives were wrought with persecution and, thus, obscurity. It is no wonder that there is not a single surviving original manuscript of the Christian scriptures, or even an authentic oral transmission thereof. Regarding authorship of the gospels, then even those of them who are claimed to have been disciples of Jesus have no evidence to back them up. The Gospel of Matthew makes no mention of its author, as even the title "of Matthew" was added later. The Gospel of Mark was purportedly written by Mark the Evangelist, a supposed disciple who rejected Christ but later allegedly repented, though even this authorship is doubted, and its earliest manuscript is from the 4th century. The Gospel of Luke is said to have been written by a Greek who was not a disciple of Jesus, but rather of Paul, who was also not a disciple of Jesus. And even that authorship is doubted. As for the Gospel of John, it was authored by multiple revisers, none of whom were John the Evangelist.

Fragment of a Hebrew Torah

Furthermore, language is essential to any scripture, as text is best understood through the language in which it was written – and divine inspiration is only fully understood through the language in which it was revealed. Aramaic was spoken by some in Jesus' time. And Hebrew was the historic language of the Israelites. However, the earliest copies of the Christian texts (and not even the originals, which no longer exist) were written in Koine Greek, the official language of eastern Roman rule.

So there should be no doubt that the text of the modern Bible is not the actual words and exact teachings of the original prophets like Moses and Jesus. To further demonstrate this, one only needs to look at the numerous contradictions and false statements found throughout the text itself.

From Its Very First Pages

All praise belongs to Allah who makes the truth easily apparent to those who seek it. The biblical scribes were moved by their ignorance and arrogance to write things that a knowledgeable person's intellect simply cannot accept, especially one who claims to believe in the Wise and All-Knowing Lord. These contradictions are apparent on the very first pages of the forged Torah.

In Genesis, the first book of the Old Testament, one finds, "And the Lord God commanded the man, saying, 'You may surely eat of every tree of the garden, but of the tree of knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die'" (2:16-17). Thus the Jewish scribes quote the Creator as asserting that if Adam eats from the tree of knowledge of good and evil, he shall surely die that very day. Thereafter, it mentions the story of Satan – the serpent – tempting Adam's wife. "Now the serpent was more crafty than any other beast of the field that the Lord God had made. He said to the woman, 'Did God actually say, 'You shall not eat of any tree in the garden'?' And the woman said to the serpent, 'We may eat of the fruit of the trees in the garden, but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die." But the serpent said to the woman, 'You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil'" (Genesis 3:1-5).

So here the scribes have "God" announcing to Adam that he will die if he eats from this tree, and here is Satan calling "God" a liar, saying that instead of dying, whoever eats of the tree will actually become "like God!" Certainly, Satan is the liar, but the lying scribes of the Jews have sided with Satan and agreed with him in the following passages, in that after Adam and his wife ate from the tree, they did not die, but it is instead found, "Then the Lord God said, 'Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever'" (Genesis 3:22). The mention of the tree of eternal life shows that Adam was already a mortal according to the Bible, thus denying anyone's interpretation that eating from the tree of knowledge made him a mortal, thus only symbolically "dying" that very day.

There are also theological contradictions that begin with sound principles, like, "And also the Glory of Israel ['God'] will not lie or have regret, for he is not a man, that he should have regret" (1 Samuel 15:29). Yet in the very same chapter, one finds that, "The word of the Lord came to Samuel, 'I regret that I have made Saul king'" (1 Samuel 15:10-11). Similar alleged statements of deficiency are ascribed to the Lord throughout the Bible; far exalted is He above such deviant claims. For example, in their altered Torah, one finds, "And the Lord was sorry that he had made man on the earth, and it grieved him to his heart" (Genesis 6:6), as well as, "And the Lord relented from the disaster that he had spoken of bringing on his people" (Exodus 32:14), and the Hebrew for "relented" here is the same that was used for "regret" in 1 Samuel. This obvious "change of heart" is a lie against the Lord, as His knowledge and wisdom are beyond Him decreeing something that He would ever regret.

This contradictory and illogical pattern continues throughout most of the Old and New Testaments – as will be mentioned further. Several instances will cause a dedicated student to be confounded to provide a solid answer to seemingly simple historical questions, especially when one considers that the history is supposedly divinely inspired. The Bible is also riddled with numerical inconsistencies and confusion not acceptable to a text of a perfect origin, nor to one in which it is said, "For God is not the author of confusion" (1 Corinthians 14:33, KJV).

Pagan Trinity Versus Monotheist Unity

The concept of the Trinity, that "God" consists of three persons, who are all "gods" themselves, specifically "God" the Father, "God" the Son, and "God" the Holy Spirit, is the pillar of pagan Christian theology. But it was not always so. Actually, one finds a historic disconnect between the beliefs, on this issue, of the Eastern Church of the Levant and Byzantium and those of the Western Church of Rome, the latter supporting the pagan concept of human divinity and the former making a clear separation between god and man.

For example, Theodotus of Byzantium (late 2nd century CE) was a Christian writer of the second century who believed that Jesus was a non-divine man, who was born of the Virgin Mary and who became the anointed-one, i.e. the Christ, at his baptism. There was also Paul of Samosata (200-275 CE), who was the Bishop of Antioch – not a low position – and who believed and preached that Jesus was neither a god nor part of some polytheistic concept called "Trinity." However, due to complaints from the Trinitarian clergy of Italy, their fellow pagan Roman emperor Aurelian helped remove Paul from his position. Even some "Church-recognized saints" rejected the Trinity, including Lucian of Antioch, who either died or was killed in 312 CE.

The debate between Trinitarians and Unitarians reached the heights of popularity during the fourth century of the Christian calendar with the contenders Arius (250-336 CE) and Athanasius (296-373 CE). Arius, who adopted the creed of Lucian of Antioch, held that Jesus – while blessed with both prophecy and a virgin birth – was a human subordinate to the Almighty Creator. Athanasius, on the other hand, was a staunch supporter of the pagan idea that Jesus – the "Son of God" – was of the same essence as that of his "Father," making both equal and forming, along with the "Holy Spirit," a triune godhead.

An attempt to settle this dispute was presented at the First Council of Nicaea in 325 CE, where the infamous Nicene Creed was concocted after the Trinitarians simply outnumbered the Unitarians. This resulted in a number of bishops from various parts of the Roman Empire being excommunicated for siding with Arius and not accepting the Trinity. This did not last long, as thereafter one finds some archbishops of Constantinople, like Eusebius and Eudoxius, holding "Arian" creeds and who managed to have the

The church where the Nicene Council convened

pagan Athanasius removed from his position. Indeed, the list of other bishops who supported the "Arian" creed of theological unity is extensive, and it is merely a scholastic deception and political scheme to suggest that the majority of Christians have always held Trinitarian beliefs. Rather, it is clear that the concept of the Trinity went through centuries of modification to meet the political demands of Roman society, to appease pagan emperors and a polytheist elite. This is ever apparent to those who study this history and to those who know that the 25th of December – chosen by Trinitarians as Jesus' birthday – was the day pagan Romans celebrated the birth of Sol Invictus, their "sun-god."

The battle between Trinitarian and Unitarian forms of Christianity, while certainly religious in nature, was ultimately only decided for the "Church" by political force. Notably, the Roman emperors of the fourth century played a key role in this battle. The pagan Roman Emperor Constantine, supporting his Trinitarian allies, had all of Arius' writings burned. However, on his deathbed, Constantine accepted Arius' understanding of Christianity and was baptized by Eusebius of Nicomedia, who was the strongest proponent of Arius at the time. Eusebius was also in charge of sending Arian teachers to teach religion to the first Gothic Christians, who in turn rejected the Trinity for subsequent generations. Constantine's sons Constantine II and Constans were politically-motivated supporters of the Trinitarians, while their brother Constantius II was dedicated to the Arian cause. The latter was succeeded by Julian, an apostate from pagan Christianity to Roman idolatry, who cared little for both sides of the dispute. Then came Jovian, who supported the Trinity, and after him was Valens – an Arian in creed. But his death brought the end of imperial support for Unitarianism and subsequent Roman emperors made Trinitarian Christianity the state religion.

These disputes spawned various sects over the centuries. Of those who rejected the Trinity, there came Aëtius of Antioch and a number of bishops, including Theodulus, Eunomius, Paemenius and Euphronius, as well as the historian Philostorgius. Following them in the fifth century was Nestorius (386-450 CE), the Archbishop of Constantinople, the highest clerical rank in the early Eastern Church. He rejected calling Mary the ΘΕΟΤΌΚΟϹ "bearer of God," thus refusing the "godhood" of Jesus himself. After facing persecution by the Trinitarians, his followers were forced to recant or flee. Many fled to Arabia, where the awaited Prophet mentioned in Deuteronomy was expected to appear.

Despite the historical debate that revolved around the Trinity, simple logic proves the polytheistic nature of this concept. Since the Trinitarians claim that "the Father is God," that "the Son is God," that "the Holy Spirit is God," and that each is a distinct person, then there are undoubtedly three "gods" in this doctrine. The very definition of polytheism is "the belief in multiple gods;" so, by definition, Trinitarian Christianity is a religion of polytheism. Their rebuttal, that the Trinity is a mystery, is nothing but a copout for someone with no argument for his foolishness. They would have done better to recognize the complete absence of a trinity in pre-Christian Judaism, as well as to consider related theological verses in the Old Testament, as in, “For I the Lord do not change” (Malachi 3:6).

As for the textual evidence supplied by their clergy, it is both scant and downright inadmissible. The concept of the Trinity is easily the most important aspect of modern Christian theology, as it is the main idea surrounding every Christian’s object of worship. Yet, though it is of such extreme significance, there is no direct text in the entire Bible indicating this creed. That is, there is no verse directly stating that “God is three: the Father, the Son, and the Holy Spirit.” This posed a major problem for later Trinitarian clergy, whose only solution was to insert such alterations to an existing verse, deceiving countless adherents into believing that the Trinity is supported by the Scripture. In the first of John’s epistles, one might find, “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one” (1 John 5:7, KJV).

This verse contains what is called the Comma Johanneum, the clause that follows the words “for there are three that bear record.” Regardless of its origin, which is disputed, there is textual agreement that this mention of “the Father, the Word, and the Holy Ghost” is spurious, being neither found in any of the oldest manuscripts nor used by any early Trinitarians against Arius and his fellow Unitarians – though if authentic, it would have certainly been taken as a supporting evidence. As such, more recent versions of the New Testament omit this modification. However, it is still found in the “official” Latin and subsequent Western European translations, which have been used by most Christians for the past hundreds of years.

Others tried to justify the Trinity linguistically, pointing to the Hebrew word for the Almighty, אלהים “Elohim,” which is grammatically “plural.” But if plurality was the context in which they sought to understand the word “Elohim,” they would have to concede that there are multiple gods and not just one, which most dare not say lest they be exposed. As for the shameless of them, those who would concede this, they must then consider themselves essential polytheists. Rather, the ים -im plural suffix is used here and elsewhere as a majestic “plural,” which is a reference to a single entity while exalting its mention through plurality. This is no different than the very common usage, throughout the very monotheistic Quran, of the majestic plural for Allah, who said, “And We did not send any messenger before you but We would inspire unto him that, ‘there is no god except Me, so worship Me’” (Qaf 43).

The Fatherless Jesus

Along with the Trinity, an important discussion in Christian history was that of the nature of Jesus. Likely due to a population of priests coming from religious backgrounds of worshiping the Olympian “gods” and their “children,” whom they viewed as “demi-gods,” the question about Jesus – whom they called the “Son of God” – was significant to them. Rather than accepting him as a human being like other mortal prophets before him, they sought to elevate his status, as divine, to appease their pagan inclinations.

The Aramaic word for son is בר “bar.” The same word could also mean “heir,” “beloved” or “pure,” as in Psalms 73:1, which includes לברי לבב “li-bari lebab,” “for those pure of heart.” If Jesus actually did recognize himself as the “bar” of Allah, as the Christians claim, then he would have meant that he inherited the message of Allah, or that he was Allah’s beloved, or that he was a pure worshiper of Allah. With these other options for understanding this word, why would the “Church” insist that the meaning of bar is simply “son?” It could have been that poor translations from Hebrew and Aramaic to Greek and Latin were to blame, as most of the “Church Fathers” were native Greek and Latin speakers. But it is most likely that the pagan influence of pre-Christian Rome was the biggest factor for such a deviation.

Regardless, another obvious corruption is the claim that Jesus was not only “the Son of God,” but even “the only begotten” at that, while David is claimed to have said, “The Lord said to me, ‘You are my Son; today I have begotten you’” (Psalms 2:7). In Exodus, Moses is supposedly told by the Lord, “Then you shall say to Pharaoh, ‘Thus says the Lord, Israel is my firstborn son’” (Exodus 4:22). There are several other instances in the Bible that mention supposed “sons of God,” that they include the angels, as in Genesis 6:2 and Job 1:6, or all those who make peace, as in Matthew 5:9, or all who are led by “the Spirit of God,” as in Romans 8:14, or all who believe, as in John 1:12 and Galatians 3:26. The apologetic argument that there is a difference between being "begotten," i.e. born, and being a symbolic child is dismissed by the very wording of John the Evangelist, who said, "Everyone who believes that Jesus is the Christ has been born of God" (I John 5:1).[5]

If it is said that since he had no earthly father, being born of a virgin, he must therefore have a heavenly father – and this is indeed an argument some Christians use – then such is a logical fallacy that simply does not follow. Rather, a person who has no earthly father is merely a person who has no earthly father. There is no logical derivation that requires him to therefore have a non-earthly, or heavenly, father.

Instead, one only needs to look at the example of Adam, the father of mankind, who himself had neither mother nor father – whether earthly or heavenly. And even though he lived in the paradisal Eden, had angels bow to him, and had Allah speak to him, teaching him the names of all things, and became the father of all prophets and messengers, as well as of Mary, the mother of Jesus, they neither exalt Adam as "God's son" nor even as "Jesus' father," while they quote Jesus as naming himself "Son of Man," a clear reference to his greatest ancestor, Adam. Indeed, Allah said, "Verily the example of Jesus according to Allah is like that of Adam. He formed him of earth and then said, 'Be,' so he became" (Al 'Imran 59), that is neither Adam nor Jesus were made through procreation, but by the mere command of Allah for them to exist.

The full reality of Jesus is mentioned in the Quran, in a verse directed to Christians and Jews, as Allah said, "O People of the Scripture, do not transgress in your religion and do not speak about Allah except the truth. The Messiah, Jesus Son of Mary, is but the Messenger of Allah and His Word He cast into Mary, and a spirit of His. So believe in Allah and His Messengers, and do not say He is three. Cease! Such is better for you. Allah is only one god, glorified is He above having a son. To Him belongs what is in the heavens and what is in the earth. And sufficient is Allah in whom to puts one's trust" (An-Nisa 171).

Was Jesus Really Crucified?

As for those modern apologists who claim that the crucifixion of Jesus is a historical fact that none can deny, then this is something upon which the very text of the Bible casts doubt. The Synoptic Gospels, those of Matthew, Mark and Luke, share the same basic storyline and information of the alleged crucifixion, each with only minor deviations from the others. The Gospel of John, however, stands distinct from the others in a very telling way. Regarding the crucifixion, John states that Jesus unequivocally carried his own cross to the place he would be crucified. "And he went out, bearing his own cross, to the place called the place of a skull, which in Aramaic is called Golgotha" (John 19:17).

The others, however, belie this statement. In Matthew, "As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross" (27:32). In Mark, "And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross" (15:21). And in Luke, "And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus" (23:26).

Matthew continues, "And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots. Then they sat down and kept watch over him there. And over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews'" (Matthew 27:33-37). So after mentioning the transfer of the cross to Simon, and no mention of it returning to Jesus, there is a string of pronouns that apparently refer to Simon – not Jesus, i.e. "offered him wine," "he tasted it," "he would not drink it," "they had crucified him," "divided his garments," "kept watch over him," and "over his head." A stark similarity is found in Mark's account.

It is of the utmost importance to understand the historical implication of this situation. That is, Simon was from the Roman province of Cyrenaica, present day Barqah Wilayah of the Islamic State. Like other Roman citizens, his status as a freeman saved him from undue arrest and ill treatment by the Roman military and government. There is no reason, at least not given or rationally clear, why he would have been forced to carry the cross on Jesus' behalf. If Jesus was utterly worn out due to torture and the harshness of his treatment, as some allege, then there would have been a countless number of slaves, an already convicted criminal, or one of Jesus' own disciples whom the guards could have employed for this task. But here, one sees that it was Simon of Cyrene, a Roman citizen with no known criminal record and no attachment to Jesus' call, but who instead "was coming in from the country," who carried the cross in Jesus' stead.

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[5] The whole concept of men being Allah's "sons" is a fabrication of the priests and rabbis. Allah said, "The Jews and the Christians say, 'We are the children of Allah and His beloved.' Say, 'Then why does He punish you for your sins?' Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination" (Al-Maidah 18).

Filipino Christians parading their deviance

Basilides, an early Christian preacher who died around 140 CE, was convinced – likely due to studying the Gospel of Matthew with his teachers, who reportedly had an authentic copy thereof – that Jesus was not crucified, but that it was Simon of Cyrene who died upon the cross. Irenaeus quotes Basilides' belief, saying, "Wherefore he did not himself suffer death, but Simon, a certain man of Cyrene, being compelled, bore the cross in his stead; so that this latter being transfigured by him, that he might be thought to be Jesus, was crucified, through ignorance and error" (Against Heresies I 24:4).

This belief, that Simon was crucified instead of Jesus, survived among Christians for centuries and appears in the third century Second Treatise of the Great Seth, written from the first person perspective of Jesus, stating, "For my death, which they think happened, (happened) to them in their error and blindness, since they nailed their man unto their death… It was another, their father, who drank the gall and the vinegar; it was not I. They struck me with the reed; it was another, Simon, who bore the cross on his shoulder. It was another upon whom they placed the crown of thorns… And I was laughing at their ignorance."

If it is said that Simon was a Jew, so he could have been forfeited such "Roman-only" rights, then this is ridiculous for two reasons. Firstly, the Jews themselves made the claim against Jesus and sought his death and the Romans agreed to their demands. Secondly, the Romans had laws by which they lived, and any Roman citizen, even if he was a Jew, had rights that no Roman authority would violate – at least not in public. It is written in Acts, regarding the interrogation of Paul by the Roman tribune and centurion, "But when they had stretched him out for the whips, Paul said to the centurion who was standing by, 'Is it lawful for you to flog a man who is a Roman citizen and uncondemned?' When the centurion heard this, he went to the tribune and said to him, 'What are you about to do? For this man is a Roman citizen.' So the tribune came and said to him, 'Tell me, are you a Roman citizen?' And he said, 'Yes.' The tribune answered, 'I bought this citizenship for a large sum.' Paul said, 'But I am a citizen by birth.' So those who were about to examine him withdrew from him immediately, and the tribune also was afraid, for he realized that Paul was a Roman citizen and that he had bound him" (22:25-29).

Indeed, the tribune – a Roman official – was afraid after realizing that he had bound, i.e. compelled and subdued, a Roman citizen. What then of compelling Simon of Cyrene, a Roman citizen coming in from the country, even if a Jew, to bear the cross on behalf of a supposed convicted criminal? Regardless, he was not a Jew. Other than naming his sons Alexander and Rufus, both traditionally Roman names, his name was recorded in all three gospels as ϹΊΜΩΝ "Simon," an Ancient Greek word meaning "flat-nosed," and not ϹΥΜΕΏΝ "Simeon," which is the Greek spelling of the Hebrew name שמעון "Shim'on" – as some linguistically ignorant apologists claim to be his original name. Furthermore, Cyrene in that time was colonized by a majority Greek population.

So even per the biblical account of the crucifixion according to the Synoptic Gospels, it can be deduced that Jesus was not crucified. Rather, the truth is that it was only made to appear as such. And while it is unknown exactly who was on the cross, as there is no authentic scripture giving his name or background, it certainly was not Jesus. On this point, Allah said of the Jews, "And their saying that, 'We killed Christ, Jesus Son of Mary, the Messenger of Allah,' but they did not kill him, and they did not crucify him, but it was made to appear to them as such. And those who disagreed regarding that are in doubt of it. They have no knowledge thereof, but they only follow conjecture. And they did not kill him with certainty" (An-Nisa 157).

Paul the Imposter

While Christians claim to be followers of Christ, one finds their doctrines are overwhelmingly supported by Pauline writings. In fact, Paul – known in Hebrew as Saul – authored most of the New Testament epistles. He claimed to have been taught the Gospel by Jesus himself, even though he never met him. He said, "For I would have you know, brothers, that the gospel that was preached by me is not man's gospel. For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ" (Galatians 1:11-12). Not surprising, his doctrine quite often contradicted the words of Jesus as recorded in the four Canonical Gospels. Paul was initially an enemy to Nazarenes, the original Christians. He explained his hatred for Jesus, saying, "I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth. And I did so in Jerusalem. I not only locked up many of the saints in prison after receiving authority from the chief priests, but when they were put to death I cast my vote against them. And I punished them often in all the synagogues and tried to make them blaspheme, and in raging fury against them I persecuted them even to foreign cities" (Acts 26:9-11).

It is possible that he changed his personal mission after his alleged conversion. However, it is more likely that he intentionally sought to deviate the monotheistic Nazarenes in order to tarnish Jesus' name – even if it meant Paul's own persecution – as is the way of the treacherous Jews, who are famous for corrupting the Scripture. This is evidenced by that after his supposed conversion, he remained a liar and even adamantly opposed the divine Law of Moses while upholding obedience to the laws of man. Alleging adherence to the teachings of Christ, he taught things that directly opposed what Jesus brought. Such should be expected of Paul, who spoke harshly against the Law of Moses, saying things like, "Christ redeemed us from the curse of the law" (Galatians 3:13). Instead, he claimed, "But if you are led by the Spirit, you are not under the law" (Galatians 5:18). This is like the extreme Sufis who claim that when a person reaches a high spiritual status, the Shari'ah no longer applies to him – a concept roundly rejected by all Muslims.

Paul also wrote, "For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. […] because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (Romans 10:4-9). This complete disregard for Mosaic Law is incompatible with the words ascribed to Jesus, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven" (Matthew 5:17-20). By Matthew's "testimony" of Jesus' words, Paul shall be called least – rather, he will not even enter heaven as his righteousness (obedience to the Law) did not exceed that of the scribes and Pharisees. Instead, it is as the Prophet Muhammad ﷺ said, "Verily Allah does not look at your images and your wealth, but he looks at your hearts and your deeds" (Muslim).

As for being a liar, Paul testified against himself, saying, "For though I am free from all, I have made myself a servant to all, that I might win more of them.

To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law, though not being myself under the law, that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some" (1 Corinthians 9:19-22). So instead of being firm upon the truth of a single message, he would pretend to be a Nazarene, a Jew, a Gentile, and anything else for the sake of duping people into accepting him. His explanation is no more than a diplomatic justification for a major sin.

But beyond these things, one must ask: Why is Paul, someone who never even met Jesus, considered the foremost authority on Christianity in a time when Jesus' actual disciples lived? Many Christians point to a story, told by Paul himself, in which Christ appears to Paul and appoints him as his representative on earth. In front of Herod Agrippa II in Caesarea, Palestine, Paul told the story of his conversion on the road to Damascus. He said, "In this connection I journeyed to Damascus with the authority and commission of the chief priests. At midday, O king, I saw on the way a light from heaven, brighter than the sun, that shone around me and those who journeyed with me. And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.' And I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus whom you are persecuting. But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you, delivering you from your people and from the Gentiles – to whom I am sending you to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me'" (Acts 26:12-18). This encounter was only witnessed by Paul, a known antagonist and proven liar, as those who were with him could not comprehend what was being told, as he himself claimed, "Now those who were with me saw the light but did not understand the voice of the one who was speaking to me" (Acts 22:9), or in the contradicting report, "The men who were traveling with him stood speechless, hearing the voice but seeing no one"(Acts 9:7)

Regarding supposedly divine visions that actually cause corruption, Ibn Taymiyyah said, "Many people have seen such apparitions, assuming them to be of Allah – exalted is He – but they are really of Satan. This kind of story occurred to more than one person, some of whom Allah protected by allowing them to recognize it was Satan. An example is that of Shaykh 'Abdul-Qadir [al-Jilani] in his famous narrative, in which he said, 'I was once in worship, when I saw a great throne – upon it light. It said to me, 'O 'Abdul-Qadir! I am your Lord, and I have permitted to you what I forbade to others.' So I said, 'Are you Allah, the One who there is no god but Him?! Be gone with you, O enemy of Allah!' That light diffused and became darkness. It then said to me, 'You escaped from me by your comprehension of religion, by your knowledge, and by the your spiritual awareness. Indeed, I have already seduced seventy men in this way." When he was asked how he knew it was Satan, he said, 'By his saying to me, 'I have permitted to you what I forbade to others,' for I knew that the Shari'ah of Muhammad will not be abrogated or replaced. And because he said, 'I am your Lord,' and he was unable to say, 'I am Allah, the One who there is no god but Me''" (Qa'idat Jalilah fit-Tawassul wal-Wasilah).

If Paul did in fact see something then it was not Jesus whom he saw on the road to Damascus, but Satan, he who inspired unto Paul to permit what was forbidden, abandon the Law, and worship Christ instead of Allah. It is remarkably written in their own texts that Jesus said, "For many will come in my name, saying, 'I am the Christ,' and they will lead many astray" (Matthew 24:5).[6]

Moving Forward

After showing the above – and knowing that there are many other considerations of weakness in Christianity – one should follow through, reflecting on the Lord's tradition of sending messengers to guide people back to His worship. As the revelation Jesus came with was altered and lost, it was only a matter of time that the Creator of mankind would send another messenger. And knowing that the Bible was corrupted does not disqualify it from retaining some of its original message. Indeed, apart from the contradictory and clearly human alterations, one finds numerous verses of monotheism and divine law in the Old Testament and references of truth scattered throughout the New Testament.

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[6] All that has been written here is only a glimpse, a mere drop in a virtual sea of contradictions, fabrications, and ignorant suggestions found in the Christian source texts. For more information, one should look to any of the many detailed accounts of biblical inaccuracies found in classical scholarly works, like al-Fisal fil-Milal by Ibn Hazm, al-I'lam by al-Qurtubi, al-Jawab as-Sahih by Ibn Taymiyyah, Hidayat al-Hayara by Ibnul-Qayyim, and others.

The Bible never precluded the existence of prophets after Jesus. As such, a Christian must consider claims of prophecy thereafter, but should follow some basic, sound criteria for determining the truth of anyone's claim to prophethood. Otherwise, one would be left to either accept every claim, no matter how ludicrious or blasphemous it may be, or reject every claim, thus abandoning the belief in prophets without due evidence. Following such criteria will show that, after Jesus, there has been only one true prophet – Muhammad – whom the Quran declares to be the final messenger of the Lord, thus sealing the way for any liar to come after him and call himself a prophet.

The first and perhaps greatest condition for accepting the claim that a prophet has come is the soundness of his creed. If he came with something that would twist worship away from the Creator and towards the created, then this would be a telltale sign of false prophecy and satanic intervention. Muhammad came with nothing less than pure monotheism. Despite its importance, the Trinity is not mentioned in any direct way – and only through corrupt interpretations – throughout the entire body of the Scripture. This is in stark contrast to the Quran, which explicitly states that there is no god except Allah dozens of times, and in perhaps countless other inexplicit ways, repeatedly mentioning His oneness, that there is nothing like Him whatsoever, that He has no children and no partners, and that all worship must be for Him alone.

Another condition would be that this prophet should be a role-model for those whom he calls. A known murderer, fornicator, thief, liar, or otherwise immoral person would not fit this description. On this, Allah said of His Prophet, "Surely there is a good role-model for you in Allah's Messenger" (Al-Ahzab 21). Even before becoming a prophet, Muhammad was known to his people as الأمين "al-Amin," the trustworthy, and no one – even his fiercest enemies – would argue against his high moral character.

As a mercy from the Lord and as a challenge to those who hesitated to believe, the prophets worked miracles by the Almighty's permission. Just as Moses parted the sea by Allah's leave, and as Jesus healed the blind and raised the dead through the will of the Almighty, so too did Muhammad bring that which struck the doubters of his people with awe. The greatest of these miracles was the Quran itself. The Arabs had always been known for their poetry and focus on their language, each tribe reveling in its own dialect. Competitions were common, as one poet would challenge another, usually from different tribes or clans, to impromptu poetic battles. Pageants were held in the great markets of Arabia to determine whose command of the language was best. But Muhammad was not a poet and the Quran is not poetry. Yet when these Arabs, even those who disbelieved in the Quran, heard its recital, they attested to its non-human origin – the believers affirming it as divine and the disbelievers alleging it inspired by jinn or through magic. However, due to its lack of error and completely monotheistic message, the latter among the Arabs eventually succumbed to the truth, that the Quran is Allah's word, which cannot be imitated or successfully challenged. Other miracles performed through Muhammad included the splitting and merging of the Moon, feeding hundreds with a small amount of barley, once even feeding 900 soldiers with only a few dates, quenching an entire army's thirst with water that poured from his fingers, and more than dozens of other miracles that were reported by large groups of people. He also told of what was yet to come, all of which unfolded as he said it would, as well as giving the news of the Negus' death on the very day he died in Abyssinia, hundreds of miles away from the Prophet.[7]

The Prophet of Deuteronomy

Previous revelation telling of a coming prophet is indeed a grace from the Lord. In reference to Muhammad ﷺ, Allah said, "Those who follow the Messenger, the illiterate Prophet, whom they find written in what they have of the Torah and the Gospel" (Al-A'raf 157). This would be a truly bold claim for someone to make in sixth century Arabia, a region hosting Jewish tribes and Christians who would frequent the ever popular markets. But indeed, it is mentioned in what they have of the Torah that the Lord said, "I will raise up for them a prophet like you from among their brothers. And I will put My words in his mouth, and he shall speak to them all that I command him" (Deuteronomy 18:18).

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[7] These miracles are elaborated, with proof of their undeniable authenticity, in books entitled Dalail an-Nubuwwah of various authors, like al-Firyabi, Abu Nu'aym, and al-Bayhaqi, as well as in biographical accounts of the Prophet's life, like that of Ibn Hisham, the Jawami' of Ibn Hazm, ad-Durar by Ibn 'Abdil-Barr, Zad al-Ma'ad by Ibnul-Qayyim, al-Bidayah wan-Nihayah by Ibn Kathir, and many others.

This verse describes a prophet like Moses from among the brothers of the Tribe of Israel, namely the Tribe of Ishmael, whom is unanimously agreed to be the ancestor of the 'Adnani Arabs, to whom the Tribe of Quraysh, the Clan of Hashim, and thus Muhammad, belong. He would recite, from his own mouth, the Lord's words, as the Quran is known to be (not merely meanings "inspired" to mortal authors, as the Bible is claimed to be); and he will say whatever his Lord commands him to "Say!" Yes, as in the more than 200 places in the Quran where Allah commands Muhammad ﷺ to "say." For example, "Say, 'Which thing is greatest in testimony?' Say, 'Allah, a witness between me and you. And this Quran was inspired unto me, that with it I might warn you and whomever it reaches. Do you really testify that there are other gods with Allah?' Say, 'I do not testify.' Say, 'There is only one god and I am innocent of what you associate with Him in worship'" (Al-An'am 19).

And as the sign in Deuteronomy is that "he shall speak to them," it is only fitting to note that a number of the verses containing the command to "say" are directed to the People of the Scripture themselves, as in the verse, "Say, 'O People of the Scripture, come to a word, common between us and you, that we will not worship except Allah, making nothing a partner to Him, and that we do not take each other as lords beside Allah.' Then, if they turn away, then say, 'Testify that we have submitted'" (Al 'Imran 64). And, "Say, 'O People of the Scripture, you are upon nothing until you uphold the Torah, the Gospel, and what your Lord revealed to you'" (Al-Maidah 68). And, "Say, 'O People of the Scripture, do not exaggerate beyond the truth in your religion, do not follow whims of a people who were misguided afore, and they already misguided many, straying off the path'" (Al-Maidah 77). Likewise, "And they said, 'Never shall any enter the Garden, except those who were Jews or Christians.' Say, 'Bring forth your proof if you are truthful'" (Al-Baqarah 111). "And they said, 'Be Jews or Christians to be guided.' Say, 'Rather, the religion of Abraham, inclining to the truth, and he was not of the pagans'" (Al-Baqarah 135).

This Torah-based prophecy was awaited by the Jews, even into Jesus' time and beyond, as is clear in the New Testament, regarding John the Baptist being questioned about his status, "They asked him, 'Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet?'" (John 1:25). This shows that the interpretation that "the Prophet" of Deuter-

Mt. Horeb, Sinai

onomy is Christ or John the Baptist, as held by various Christian sects, is not supported by their own texts. Rather, there is no other person in history better fitting such a description of this coming prophet than Muhammad, the Messenger of Allah, who has become known by both friend and foe as "the Prophet."

Likewise, Jewish tribes – notably the Cohen families of Quraydhah and Nadir, as well as the Manasseh tribe of Qaynuqa – moved to the north of Paran (i.e. Hijaz) awaiting the Prophet, seeking the one who fits the description by the signs mentioned to them in their Torah and other scriptures. A famous pre-Islamic account, told by the Jews of Yathrib, tells of how two rabbis saved the town from complete destruction at the hands of a Yemeni king by explaining that the awaited Prophet shall come from Mecca and settle in Yathrib – which is exactly what Muhammad ﷺ did. Zayd Ibn Sa'nah, a Jewish scribe of Yathrib in the time of Muhammad, saw all the signs and embraced Islam and fought alongside the Prophet in many battles, eventually being killed for the cause of Allah in the Battle of Tabuk. Another Israelite scholar, 'Abdullah Ibn Salam, also accepted Muhammad as the Prophet and followed him as one of his close companions. Of the Christians, it is well known that most of the Tayy tribe of Arabia became Muslims after 'Adi Ibn Hatim – son of the famously generous Hatim at-Tayy – and Zayd al-Khayl met the Prophet and accepted Islam.

Also in the current Torah, one finds, "And God came from Sinai; he dawned upon them from Seir; he shone forth from Mount Paran" (Deuteronomy 33:2). While the verbs "came," "dawned," and "shone" are in the past tense, there is consensus among biblical scholars that other than the mention of Sinai, this verse prophesies future events.The "coming" from Sinai is no doubt a reference to the Lord speaking to Moses atop Mount Horeb in Sinai. As for the "dawning" from Seir, then it must refer to the beginning of Jesus' mission, which was at Nazareth, a town not far from Seir, which was both a mountain and a village, located between Tiberias and Acre (Mu'jam al-Buldan). Regarding the "shining" from Mount Paran, then the mountain region of Hijaz – where Mecca is located – was known by the Hebrews as Paran, and the message of Muhammad is indeed a shining light. Allah said, "O People of the Scripture! Surely Our Messenger has come to you, clarifying to you much of what you used to conceal and pardoning much. Surely a light from Allah has come to you, as well as a clear book" (Al-Maidah 15). Furthermore, there is no doubt that Mecca was the dwelling place of Ishmael and his mother Hagar, whom the Lord guided to the well of Zamzam, which is found in the sanctuary of Mecca. This story is mentioned clearly in Genesis 21, where in reference to Ishmael, it says, "He lived in the wilderness of Paran" (Genesis 21:21). The previously-mentioned verse in Deuteronomy 33 ends with, "and he came with ten thousands of saints: from his right hand went a fiery law for them" (33:2, KJV). The historian Ibn Ishaq wrote about the day Mecca was conquered by the Prophet that "all of those who took part in the conquest of Mecca – of the Muslims – were ten thousands" (Sirah Ibn Hisham), and indeed the law brought by the Prophet Muhammad was fiery for those who disobeyed. Smith and Van Dyck, in their Arabic translation of the Bible, had "and from his right hand, there was the fire of a Shari'ah of theirs."

Of note, a chapter of the Quran begins, "By the fig and olive, by the mount of Sinin, and by this secure land" (At-Tin 1-3). Muslim scholars have linked the reference of the fig and olive to the Levant, which is a fertile home to these trees, and particularly Palestine, where Jesus was born, raised, and taught. They link the mount of Sinin, another name of Sinai, to Mount Horeb, where Moses received inspiration from his Lord. And as for "this secure land," then there is no doubt it refers to Mecca and its surroundings – that is, Paran.

The Paraclete

Telling his disciples of one who will come after him, Jesus is recorded as saying, "Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Paraclete will not come to you. But if I go, I will send him to you. And when he comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged" (John 16:7-11).

The Greek word for Paraclete, as recorded in the surviving manuscripts, is ΠΑΡΆΚΛΗΤΟΝ "Parakliton." With its meaning being "one who helps another, who is being judged, by interceding for him," i.e. an intercessor or advocate. Reading the Η "i" as an Є "e," that is ΠΑΡΆΚΛЄΤΟΝ "Parakleton," would result in the meaning of the word being "the praised one," (as para- is a suffix of being, and kleton means "praise"). This is the direct translation of the name Muhammad, synonymous to the name Ahmad, which means "one defined by praise." It is as Jesus actually said, "O Children of Israel, I am Allah's Messenger to you, verifying what I have of the Torah and heralding another messenger who will come after me. His name is Ahmad (i.e. one defined by praise)" (As-Saff 6). The Prophet ﷺ himself said, "I am Muhammad and Ahmad" (Al-Bukhari and Muslim).

Though it is certain that the original was altered, whether through error or Satanic tampering, reading the word to mean "intercessor" is still more accurate to indicate Muhammad than any other proposed person. The Prophet Muhammad ﷺ said, "Each prophet prays a plea that is answered, and I made my plea to intercede for my nation on the Day of Resurrection" (Al-Bukhari and Muslim). He explained this intercession, telling that, on the Day of Judgment, people will flock to Adam, then Noah, then Abraham, then Moses, and then Jesus, seeking them to intercede with Allah on their behalves. Each of them will deny the responsibility and recommend they go to the one after him. The last of them, Jesus, responds to their request for intercession, saying, "My Lord's wrath has never been as intense as today, nor shall it be again. My soul! My soul! My soul! Go to someone else. Go to Muhammad!" At this, they will go to him and say, "O Muhammad, you are the Messenger of Allah and the Seal of the Prophets, and Allah has forgiven your previous sins and those you were yet to commit. Intercede for us with your Lord! Do you not see our condition? He will then go to the Throne and fall in prostration to his Lord. Allah will then teach him something of His praise untaught to anyone before him. It will then be said, "O Muhammad! Raise your head. Ask and you shall be given. Intercede and your intercession shall be granted." He will then raise his head and say, "My nation, O my Lord! My nation, O my Lord! My nation, O my Lord!" It will then be said, "O Muhammad! Enter whomever of your nation has nothing for which to account into the rightmost gate of Jannah" (Al-Bukhari and Muslim). The Prophet will continue, saying, "O my Lord! My nation, my nation!" So Allah will say, "Go forth and take out of the Fire whomever in whose heart has a barley stone's weight of faith." He will do so and repeat his plea until he intercedes for his entire nation, those of them who possessed the slightest faith (Al-Bukhari and Muslim).

The statement, "And when he comes, he will convict the world," is a clear indication of a global mission, not one designated to his people alone. Allah said, "Say, 'O mankind! Verily I am Allah's Messenger to all of you'" (Al-A'raf 158). This is different from the specific mission of Moses and Jesus, both of whom were sent only to the Children of Israel. Those Christians who think Jesus was sent also to the Gentiles (i.e. non-Jews) should read that, "He [Jesus] answered, 'I was sent only to the lost sheep of the house of Israel'" (Matthew 15:24). Even his disciples were supposedly given strict orders about to whom they should preach the gospel, "These twelve Jesus sent out, instructing them, 'Go nowhere among the Gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel'" (Matthew 10:5-6).

"Concerning sin, because they do not believe in me," meaning his conviction will be against a world of people who do not believe correctly about Jesus, as even the Christians go to extremes, through their sinful worship of him. "And as Allah said, 'O Jesus Son of Mary! Did you tell the people, 'Take me and my mother as gods beside Allah?' He said, 'Glorified are You! It is not for me to say that which I do not deserve. If I said it, You would have known it. You know what is in myself, but I do not know what is in Yourself. Verily You are the Knower of the Unseen'" (Al-Maidah 116).

Likewise, the correct belief about Jesus was mentioned by Allah, who said, "The Messiah, Jesus Son of Mary, is but the Messenger of Allah and His Word He cast into Mary, and a spirit of His. So believe in Allah and His Messengers, and do not say He is three. Cease! Such is better for you. Allah is only one god; glorified is He above having a son" (An-Nisa 171).

"Concerning righteousness, because I go to the Father, and you will see me no longer;" so he will reteach those who strayed, during centuries of having no preserved divine message, the meaning of righteousness. This is found in the Quran, as Allah says, "It is not righteousness to turn your faces to the east and west, but righteous is whoever believes in Allah, the Last Day, the angels, the Scripture, and the Prophets, and gives the wealth he loves to relatives, orphans, the impoverished, stranded travelers, beggars, and to free captives; and establishes the prayer and gives charity – those who fulfil their pledges when they enter into covenants, being patient during harsh and difficult times and during war. These, they have been truthful, and these, they are the pious" (Al-Baqarah 177).

And "concerning judgment, because the ruler of

Allies of Allah going into battle

this world is judged;" and is there something more clearly misunderstood in this time than the issue of governance?! Indeed, the Prophet Muhammad ﷺ clarified to the world the ultimate truth of the life in this world, that it is only for living by the rule of Allah, convicting to death and damnation those who opposed him. Allah said, "And fight them until there is no temptation and religion is entirely for Allah" (Al-Anfal 39), and "religion" here means the utmost authority in judgment and rule.

It is also written of the Paraclete that, "When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come" (John 16:13). Indicating that every word he taught was revealed to him by his Lord, the Prophet is described by Allah, who said, "He does not speak from desire. It is only revelation revealed" (An-Najm 3-4). As for declaring things that are to come, there are many examples of such prophesies collected in the sayings of Muhammad ﷺ, and especially regarding the second coming of Jesus Christ. Regarding the end times, the Prophet said, "Allah will send Christ, Son of Mary, so he will descend to the white minaret in eastern Damascus, wearing two dyed garments, placing his hands on the wings of two angels – when he nods his head, beads of sweat would drop, and when he lifts his head, pearl-like beads would fall. Any disbeliever who feels the wind of his breath will die, and his breath will reach as far as he can see. So he will seek the Antichrist and catch him at the Gate of Lydda, then kill him" (Muslim), and he then mentioned the encounter with Gog and Magog and other things of the future, up until the Day of Judgment.

A Final Invitation

O People of the Scripture, follow the truth from your Lord, whom you claim to love. Would you follow your parents and ancestors if you knew they were walking into a fire? It is clear from their doctrines and the history of their "Church" that they had neither guidance nor comprehension in religion. It is as Allah said, "And when it is said to them, 'Follow what Allah revealed,' they say, 'Rather, we follow that upon which we found our fathers.' Even though their fathers did not comprehend a thing and were not guided!" (Al-Baqarah 170).

Believe in Allah, the True King, the Creator, and the One God, who has neither son nor partner, and who was neither begotten nor did He beget. Worship your Lord, who created both you and those before you, that you might be righteous. He made for you the earth as a bed, the sky as a structure, and sent down water from the sky, thereby producing fruits for your sustenance. So do not make rivals with Allah while you know.

O People of the Scripture, know that we believe in Allah and what He revealed to us through Muhammad, as well as what He revealed to Abraham, Ishmael, Isaac, Jacob, and the tribes, and what was given to Moses, Jesus, and the Prophets from their Lord. We do not distinguish between any of them, as all of them were sent in truth from Allah, and to Him we have submitted.

Why do you disbelieve in the signs of Allah? Be assured, Allah witnesses what you do. Furthermore, why do you avert those who believe from Allah's path, seeking to alter it and make it crooked, while you are witnesses against yourselves? Your war against Islam will neither succeed nor benefit you. You will fail because you fight against those who have allied with Allah. We believe in Him, what was revealed to us, and what was revealed afore, declaring and establishing His rule. But you are corrupt, disbelieving sinners. You do not even attempt to uphold the Torah and the Gospel by following the Prophet foretold in both scriptures, and Allah is not unaware of what you do.

Do you claim that Jews and Christians follow the right religion and that they will enter the kingdom of heaven? There is no proof for this. Rather, the successful are only those who are upon the religion of Abraham, who was ever-inclined to the truth and was never a pagan. But if you continue to disbelieve, then know that you shall be defeated and then dragged altogether into Hell as your eternal, wicked abode.

Know well that our fight will continue until you are defeated and submit to the rule of your Creator, or until we achieve martyrdom. Allah has made our mission to wage war against disbelief until it ceases to exist, as he has ordered us to kill all pagans wherever they are found. He said, "Then kill the pagans wherever you find them" (At-Tawbah 5). In His eternal wisdom, He made an exception to only one group of disbelievers. He said, "Fight those who neither believe in Allah and the Last Day, nor do they forbid what Allah and His Messenger forbade, nor do they follow the religion of truth, of those who were given the Scripture, until they give the jizyah willingly while they are humbled" (At-Tawbah 29).

So those who have been sent the Scripture before the Quran, namely the Jews and Christians, shall be spared if they pay the jizyah and accept its terms. These terms are based on elevating the true believers – the Muslims – over the disbelieving People of the Scripture who arrogantly reject the Lord's message. These terms can be found in authentic texts relating to when the Caliph 'Umar Ibn al-Khattab رضي الله عنه made a covenant with the Christians of the Levant, namely that they do not build new monasteries, churches, or shrines in or around their cities; that they do not mend what was damaged thereof; that they do not restrict traveling Muslims from using their buildings for refuge; that they do not harbor spies or other enemies; that they do not conceal when a Muslim is being cheated or betrayed; that they neither display their pagan practices nor invite anyone to them; that they do not prevent any of their relatives from accepting Islam; that they make room for the Muslims and stand for them when they want to sit; that they do not wear weapons or bear arms; that they do not sell wines; that they do not display the cross atop their churches or in sight of the Muslims; that they do not raise their voices in their churches; and so forth. Any Christian or Jew who accepts the jizyah and then breaks any of the agreed upon stipulations shall find no security, and their blood thus becomes lawful to spill and wealth permissible to seize. For indeed, "Honor belongs to Allah, His Messenger, and to the believers, but the hypocrites do not know" (Al-Munafiqun 8).

Conclusion

In the end, we challenge all of the arrogant Christian disbelievers with the challenge presented by Allah for those who lie against Jesus, as the Lord said, "Verily the example of Jesus according to Allah is like that of Adam. He formed him of earth and then said, 'Be,' so he became. So whoever disputes with you regarding him, after this knowledge has come to you, then say, 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then humbly pray for Allah's curse to be upon the liars'" (Al 'Imran 59).

Interview

Abu Sa’d at-Trinidadi

This month, Dabiq had the opportunity to interview Abu Sa’d at-Trinidadi, a former Christian who converted to Islam and is now one of a large number of muhajirin from Trinidad and Tobago fighting under the banner of the Islamic State.

Dabiq: When did you become a Muslim and how did it happen?

Abu Sa’d at-Trinidadi: All praise is due to Allah. May blessings and peace be upon Allah’s Messenger.

I come from a family of Baptist Christians, so from a very young age they would send my cousin and me to Sunday school. There I would learn about the Bible, parts of which I even memorized, and also learn about the prophets. My journey towards Islam began when I was around 7 or 8 years old. My mother would take me to church on Sundays. While attending service one day as the members of the congregation were singing and dancing, I took a look around at the pictures they claimed to be of Jesus, angels, and others, as well as the crosses. I said to myself, “Something is wrong here,” because I remembered that the first two commandments were, “Thou shalt have no other gods before me” and “Thou shalt not make unto thee any graven image,” as I had been taught in Sunday school.

So this had an affect on me as well as the fact that I used to see the pastor – who was married with children – coming next door to commit adultery. I would wonder how this man could lead me when he himself didn’t follow the Bible. I told my mother that I didn’t want to go back to church, and I would pray on my own based on what I’d learned from the Bible. Years later, my grandmother bought me a silver chain with a cross pendant. When I would wear the chain I would think to myself, “This pendant is an idol.” So I took it off and kept the chain. My

Christian paganism is widespread in Trinidad and Tobago

knowledge of only the first two commandments gave me the understanding that what they were practicing was not in line with the truth. At this point, I didn't consider myself part of any of the Christian denominations, but that was as far as I got.

In school, I was exposed to all the various religions but I remained upon what I knew. When I was around twenty years old, I would come to accept the religion of truth, Islam. I was working at a call center and got to know a Muslim co-worker there. We happened to share many of the same worldly interests, and for this reason, I would spend much time with him. I used to ask him many questions about the religion. In our conversations I would ask him about the beliefs of Muslims, and would also ask him about Jesus and Muhammad, and everything he told me made sense to me and was in line with what I remembered of the first two commandments, so I quickly gravitated towards Islam and soon found myself debating Christians because I knew their beliefs were corrupt.

Sometimes, because I was drawn to Islam, when I saw him praying, I would pray like him, and when I did, I would feel very calm afterwards. I accompanied him to the Friday sermon a couple of times to see what it was about, and then became certain that this was the true religion – the religion of Abraham, Moses, and Jesus. In the last conversation we had before I embraced Islam, I told him that I was planning on selling drugs to support my family. He said that this was wrong and that the ends don't justify the means. So I replied, "You tell me that in Islam I can kill people but I can't sell drugs to feed my family?" He then began explaining to me the ultimate purpose of jihad as well as enlightening me concerning some of the Muslims' plights, and after the conversation, I was settled. So I declared the testimony of faith and became a Muslim.

Dabiq: How did you find the da'wah to jihad?

Abu Sa'd at-Trinidadi: There was a faction of Muslims in Trinidad that was known for "militancy." Its members attempted to overthrow the disbelieving government but quickly surrendered, apostatized, and participated in the religion of democracy, demonstrating that they weren't upon the correct methodology of jihad. In my case, like so many other Muslims in the West, the da'wah to jihad took hold of me through the lectures of Shaykh Anwar al-'Awlaqi ﷺ. After listening to his various lectures repeatedly, I gained a firmer understanding of what we as Muslims were supposed to be doing.

I listened to his lecture series titled "Constants on the Path of Jihad" and his lecture series on "The Book of Jihad." By Allah's grace, there was a man of sound knowledge who I was able to refer to and who would answer any questions I had. His name was Shaykh Ashmead Choate and he had studied hadith and graduated from one of the Islamic colleges in the Middle East. He ﷺ made hijrah to the Islamic State and attained martyrdom fighting in Ramadi.

Dabiq: Tell us about your jihad endeavor in Trinidad and Tobago.

Abu Sa'd at-Trinidadi: I, along with my brothers in

Islam Abu 'Abdillah رحمه الله (another convert from Christianity), Abu 'Isa رحمه الله, and a number of other brothers from Trinidad that later made hijrah after us formed a group and would deal with some of the issues of the Muslims that people were afraid to deal with. One of our goals was to eventually make hijrah – when we had the ability to do so – and join the mujahidin striving to cleanse the Muslims' usurped lands of all apostate regimes, and as a result, I would keep myself up to date on all the latest news around the Muslim world and the jihad fronts. We would weigh all of our options as we awaited our opportunity for hijrah. At the same time, we knew that we couldn't just sit and dream while doing nothing, so whenever the disbelievers in Trinidad would kill or harm a Muslim, we would take revenge. We would work to accumulate money in order to buy weapons and ammo. Alhamdulillah, we were successful in many operations, and this was only by Allah's grace.

Abu 'Abdillah, my wife, and I were arrested at one point, but the police weren't able to make a case against us. We were nonetheless charged for possessing guns and ammunition. They seized my computer and phones and found the videos, books, and lectures on jihad. The taghut government of Trinidad then plotted against us, claiming that we were planning on assassinating the prime minister and a number of other ministers in order to cause chaos and panic in the country. That would have been an honor for us to attempt, but the reality of our operations was much smaller, as I described before. We were imprisoned for terrorism along with some Muslims who merely knew us as well as others whom we had never even met before. Alhamdulillah, they planned and plotted but Allah is the best of planners. They were unable to make a case against us and we were freed, by Allah's permission, and despite being placed under surveillance, we went back to doing what we knew we had to do, commanding the good and prohibiting the evil.

Shaykh Ashmead Choate رحمه الله

Dabiq: After making the decision to perform hijrah to the Levant with two of your closest friends, Abu 'Abdillah and Abu 'Isa, you experienced some delay. What happened?

Abu Sa'd at-Trinidadi: The three of us decided to make hijrah to the Levant and join the Islamic State after witnessing the plight of the Muslims in the Levant, but we had some unfinished business with some disbelievers who had wronged the Muslims in the community. Our tickets were already booked, and we were ready to depart within a week but we felt guilty leaving without finishing what needed to be taken care of. It was a difficult decision, and it was for this reason that we would later look back at this moment and say that perhaps it was a final test from Allah to see if we were worthy of being granted the honor of hijrah and jihad. As painful as it was, we decided to delay our hijrah, and there soon came an opportunity to exact revenge on the two kafir criminals we were hunting.

The operation was carried out in the middle of the city in broad day light and was caught on camera. It wasn't our plan for it to occur that way, but it happened according to Allah's decree. Following the operation, Abu 'Abdillah and Abu 'Isa were arrested, and I went into hiding. We decided that we had to leave Trinidad nonetheless because nothing was going to stop our hijrah, by Allah's permission. Once more, Allah bestowed a tremendous favor on us as Abu 'Isa was released pending investigation. Abu 'Abdillah was also released and we left Trinidad one-by-one. I left first along with my wife, followed by Abu 'Abdillah, and then Abu 'Isa, and we met up in Venezuela. We had missed our original flights so we had to stay there for some time until we were able to book new flights.

Dabiq: What role do you currently play here in the Caliphate?

Abu Sa'd at-Trinidadi: Alhamdulillah, I am currently one of many snipers in the ranks of the mujahidin here in the Caliphate. I head out regularly with my team and get to take part in many fierce battles against the various enemies of the Islamic State.

Dabiq: You and your two companions in hijrah, Abu 'Abdillah and Abu 'Isa, were the first three Muslims to make hijrah to the Levant from Trinidad and Tobago. Where are you two companions now?

Abu Sa'd at-Trinidadi: Alhamdulillah we were blessed with the opportunity to make hijrah and wage jihad, and also play a part in the revival of the Caliphate. Abu 'Isa and Abu 'Abdillah have both been blessed with martyrdom. I consider them so, and Allah is their judge.

Abu 'Isa was martyred in Marista, a village close to Azaz, during the height of the Sahwah in the Levant. While he was stationed in ribat in the village, the apostates came and attacked with a large force, including BMPs and heavy weapons. The brothers were about 15 in number and were only armed with Kalashnikovs. After the initial skirmish, the brothers decided to withdraw. Abu 'Isa and another brother stayed back to cover them as the others withdrew. When they were looking to make their exit they were flanked by the apostates and Abu 'Isa was shot several times, but he didn't die until the apostates approached and executed him with a close range head shot as he was lying on the ground wounded. Alhamdulillah, later on that day the brothers took back the village, and they later mentioned to us that when they buried Abu 'Isa and the other martyrs, there was a very strong smell of musk.

As for Abu 'Abdillah, then he was martyred in Maghribtayn, a village close to the town of Sirrin in the Aleppo countryside, after spending almost two years fighting for the cause of Allah. His martyrdom came as he and the brothers with him were engaged in fierce battles against the Crusader-backed forces in the region. The Crusader planes and drones were flying overhead and Abu 'Abdillah was leading a team of 4 snipers. He was doing such a good job that the apostates would not shoot at the other brothers and would instead focus on his position. How it got to that point was that everyone would call him to engage all the different positions of the apostates, including their heavy weapons, and it soon became apparent when the brothers were eavesdropping on the apostates' radio chatter that the bulk of their attention was focused on him.

Several Trinidadian mujahidin are snipers of the Caliphate

His spotter, Abu Samir, also from Trinidad and a convert from Christianity, was shot and had to leave for medical treatment, but Abu 'Abdillah didn't stop fighting. The last thing I heard from him on the radio was, "My position is compromised. I'm changing position." What we saw was all the bullets from the apostates going towards his position and he was hit in the head before he could make his move. When the brothers found his body, he was smiling and looked like he was sleeping.

Dabiq: How did your family react when they found out you became a Muslim?

Abu Sa'd at-Trinidadi: When I became a Muslim, my mother told me that she respected my decision. Alhamdulillah, she too embraced Islam, a few years

Abu ʿAbdillah (center)

after me. She loved Islam so much that she would later say she wished that she had learned of Islam long before so she could have embraced it earlier. Alhamdulillah, one of my brothers also began practicing Islam. As for the rest of my family, I ask Allah to guide them.

Dabiq: How did your family react when they found out you became a soldier of the Islamic State?

Abu Sa'd at-Trinidadi: Some of my disbelieving Christian relatives have used the fact that I am a soldier of the Islamic State in their quarrels with others. They've said, for example, "My relative is an ISIS terrorist, so you better watch out!" Subhanallah, when it comes to the honor that Allah has granted the Caliphate, we even see many disbelievers recognizing it.

Dabiq: Tell us about the Muslim community in Trinidad and Tobago.

Abu Sa'd at-Trinidadi: In Trinidad, about 7-10% of the population ascribes to Islam, although many of them are apostates having nothing to do with Islam except its name. When I still was living there, there were Murjiah, modernists, and Tabligh, with a few pockets of pro-Saudi "Salafi" deviants. There are very few people upon the sound creed now, especially as most of them have performed hijrah. Those who've remained behind and have neglected to perform hijrah – while having the ability to do so – clearly have some weakness in their faith which they have to correct.

Dabiq: We see many mujahidin from Trinidad and Tobago here in the lands of the Caliphate along with their families. Are they mostly converts, or do they mostly come from Muslim families?

Abu Sa'd at-Trinidadi: About 60% of the mujahidin from Trinidad here in the lands of the Caliphate come from Muslim families, with the remaining 40% or so being converts. The converts are overwhelmingly converts from Christianity.

Dabiq: How does it make you feel to be from among the pioneers who paved the way for many of your people to make hijrah to the lands of the Caliphate?

Abu Sa'd at-Trinidadi: I praise Allah for granting me the opportunity to make hijrah and wage jihad. This was truly an immense favor from Him. When we first made hijrah, we never imagined that we would witness the dream of Caliphate becoming a reality. We felt that it was close, but we thought that our blood would water the ground and our skulls would prop up the flag of tawhid (Islamic monotheism), paving the way for others to carry on in this mission and revive the Caliphate, but by Allah's grace, Abu 'Abdillah and I saw that dream become a reality. I could never thank Allah enough for allowing me to be among the first of our people to share in making this dream a reality.

Dabiq: Jihad is not without its hardships. Tell us about some of the trials you faced after making hijrah and how you overcame them.

Abu Sa'd at-Trinidadi: Alhamdulillah, I can't really say that I've faced that many hardships after making hijrah. I think the hardest thing for me was losing many close friends. Besides that, I'm now on the fourth house that I've had to leave because they keep getting bombed or damaged in the airstrikes, but praise is due to Allah in all circumstances.

Dabiq: What message would you like to direct to the Muslims of Trinidad?

Abu Sa'd at-Trinidadi: The first part of my message is to those who claim Islam and yet blindly follow the muftis and imams: In calling you to vote for the taghut leaders they are calling you to commit kufr, yet you obey and follow them, thereby apostatizing. I say to you, fear Allah and return to the religion. Return to the book of Allah and the Sunnah of our beloved prophet ﷺ, for they are sufficient for us as a guide. Do not become deluded and allow yourselves to follow these evil leaders. Read the biography of our beloved prophet ﷺ so you can see how he dealt with various matters. Following the palace scholars is not from the religion of truth. Fear Allah as he should be feared, and wake up and come back to the true religion before it's too late.

To those I know who have learned the sound creed, I say, what is the matter with you? You've been deceived and deluded by the devil. Years have gone by and you still haven't performed hijrah to the land of Islam, your land, the place that we used to speak about and dream of. It has become a reality, and yet you've become from amongst those who remained behind. You wanted your children to live in a land where Allah's law is the highest, yet you now remain in a place where you have no honor and are forced to live in humiliation, subjugated by the disbelievers. Do not be from those about whom Allah ﷻ mentioned in the noble Qur'an. "Indeed, those whom the angels take [in death] while wronging themselves – [the angels] will say, 'In what [condition] were you?' They will say, 'We were oppressed in the land.' The angels will say, 'Was not the earth of Allah spacious [enough] for you to emigrate therein?' For those, their refuge is Hell – and evil it is as a destination" (An-Nisa 97). Who were they? They were the ones that did not perform hijrah to the land of Islam.

I also say to you, my brothers, that you now have a golden opportunity to do something that many of us here wish we could do right now. You have the ability to terrify the disbelievers in their own homes and make their streets run with their blood. Where is your jealousy for the religion? They are bombing your brothers and sisters day and night in the land where Allah's law is supreme. It is an obligation upon you to act and force them to think thrice before bombing the Muslims. Therefore, terrorize the disbelievers and make them feel fear everywhere, even in their own bedrooms. Due to their mere disbelief, their blood by default is lawful to spill. How much more obligatory is it to do so after they've waged war against the Muslims and killed their women and children. For this reason, amongst others, the Islamic State leadership emphasized the importance not to differentiate between disbelieving soldiers and their so-called "civilians."

Attack the interests of the Crusader coalition near you, including their embassies, businesses, and "civilians." Burn down their government institutions just as they try to bomb our buildings where Allah's law is upheld. Follow the example of the lions in France and Belgium, the example of the blessed couple in California, and the examples of the knights in Orlando and Nice. If you do so then your reward is with Allah and you will have no regrets when you meet Him. If, however, you abandon your brothers while continuing to live in the shade of an enemy at war with Islam, within a petty distance from many Crusader interests, then do not be shocked if Allah strips you of the speck of faith remaining in your dying hearts, as a punishment for your sin and insincerity.

Dabiq: As a convert from Christianity, what message would you like to direct to Christians?

Abu Sa'd at-Trinidadi: To the Christians I say, you know that you have strayed far away from the true teachings of Abraham, Moses, and Jesus ﷷ. Your book was corrupted long ago by your leaders. I call on you to remember the first two commandments, for they are what led me to Islam and to the true teachings of all the prophets. Submit to the one who created you and do not differentiate between the prophets, for they all came with the same message. Follow the final messenger, Muhammad ﷺ, for in doing so you will be following all of the prophets ﷷ. If you refuse, then we offer you the option to pay jizyah and live under the authority of Islam in humiliation. If you refuse, then the only thing between you and us is the sword.

Among
The Believers Are Men

Abu 'Abdillah al-Canadi

Abu Ibrahim al-Canadi

Born to parents of Jamaican and Guyanese origin, Abu ʻAbdillah al-Canadi and his younger brother Abu Ibrahim al-Canadi were raised in Calgary, Alberta as Christians before later embracing Islam. Abu ʻAbdillah was the first of the two to convert, and would spend much of his time studying the religion by reading books and listening to lectures. His brother, Abu Ibrahim, soon took notice when he came to visit him one day and found that his apartment was completely empty apart from the stereo he was using for listening to lectures. When he found Abu ʻAbdillah keenly listening to lectures by Shaykh Anwar al-ʻAwlaqi on topics such as jihad, his immediate thought was, "O great, my brother has become a terrorist."

Abu ʻAbdillah took the opportunity to give him da'wah (i.e. he called him to Islam) and provide him with a translation of the Quran as well as some books on Islam, and it wasn't long before they were even listening to lectures together. Abu Ibrahim was open to his brother's da'wah as he himself had been contemplating about his Creator, had become disillusioned with Christianity, and couldn't find the answers to the questions he had. When he read the books his brother gave him, however, he found the answers to his questions, and shortly afterwards embraced Islam.

They continued studying the religion and listening to lectures together and soon became close friends with several other Muslims in Calgary who were upon the correct methodology, including Abu Talhah al-Canadi رحمه الله. Later, when jihad came to the Levant, the members of their group began leaving Canada one-by-one under the pretext of travelling overseas to study, and one-by-one they began popping up in the Levant. The two brothers began taking notice as they kept hearing of another member of their group reaching the lands of jihad and joining the mujahidin. Abu Ibrahim had a desire to travel overseas and actually study Islam, but his brother, like the other members of the group, was already making plans to perform hijrah and wage jihad, so he told Abu Ibrahim to forget his plans because the two of them were going to join the mujahidin.

They soon left for Egypt under the pretext that they were going to study Arabic, with the hope that they could make their way from there to the Levant. When the protests against the taghut Morsi broke out, they tried to use it as an opportunity to leave the country and make their way to the Levant, but were detained at the airport for questioning by the Egyptian authorities. The authorities first questioned Abu Ibrahim alone while Abu ʻAbdillah had to sit outside the office as he waited for his turn to be questioned. Abu Ibrahim made up a cover story during the course of the questioning in order to conceal his and his brother's intentions to perform hijrah and join the mujahidin. When the questioning was over, they made the mistake of having him wait outside the office before they had even called his brother in. This gave him a few precious minutes to tell his brother what they had asked him and how he had responded so that they could coordinate their stories. After Abu ʻAbdillah was questioned they were both released, leaving them free to continue their hijrah and make their way to the Levant, where they joined "Jaysh al-Muhajirin wal-An-

Shaykh ʿUmar ash-Shishani ﷺ

sar" under the leadership of Shaykh ʿUmar ash-Shishani ﷺ before subsequently joining the ranks of the Islamic State a few months later, after Shaykh ʿUmar gave bay'ah to Amirul-Muminin Abu Bakr al-Baghdadi ﷺ.

When the two brothers initially arrived in the Levant, they were eager to do their training and head out to the battlefield. At the time, the mujahidin were preparing for a major operation in Hamah, so the two brothers headed out along with the rest of their battalion, leaving their base in ʿAnadan in the Aleppo countryside and remaining stationed in Hamah in preparation for the operation. They had to exercise patience during this period as they awaited their opportunity to fight and attain martyrdom. For Abu ʿAbdillah, however, that opportunity would be delayed as he and a number of other mujahidin in their battalion were sent back to ʿAnadan to guard their base, look after the families of the mujahidin who were in Hamah, and receive any new muhajirin joining the battalion. He gracefully accepted this decision and reminded the brothers with him that Allah was testing their patience and that soon their opportunity to fight would come. What helped keep him firm then as well as in the face of many other difficult circumstances was that Abu ʿAbdillah would regularly recall there was wisdom behind Allah's decrees.

As such, he remained patient even though his opportunity to perform ribat (frontier guarding) and take part in battles against the enemies of Allah would come much later due to his medical condition. He had a blood disorder, which made it difficult for him to take part in any activities that could lead to strenuous or stressful circumstances. However, just as his brother had refused to let his asthma get in the way of fighting for the cause of Allah, so too did Abu ʿAbdillah refuse to let his condition prevent him from doing the same. They had both struggled to perform hijrah despite their conditions, and were not about to give up after reaching the point they had come to. Thus, Abu Ibrahim performed ribat and also took part in a number of battles, both in Aleppo and Hamah, and Abu ʿAbdillah waited patiently until his opportunity to perform ribat and fight finally came a few months after the start of the Sahwah in the Levant. During this period of waiting and preparation, Abu ʿAbdillah would contribute to the efforts of the mujahidin by taking on other roles.

His brother, having taken part in the operation in Hamah, later headed out with a group of mujahidin to join the effort to capture the city of Safirah in the Aleppo countryside from the Nusayri regime shortly before the start of the Sahwah in the Levant. He took part in a battle in the village of Tall Hasil located near Safirah and was quick to volunteer when the commander asked for a group of brothers to infiltrate

Nusayri territory. During the course of the operation, Abu Ibrahim was shot in the foot by a sniper. The bullet went through his bone, requiring a longer period of recovery before he would eventually return to combat several months later. During his period of recovery, he would help the mujahidin in other capacities, such as managing the battalion's finances and equipment. During this period, the two brothers continued hearing of their friends from Calgary attaining martyrdom one after another. They also learned of Abu Talhah al-Canadi's presence in the city of Aleppo and were eager to meet him. They finally got the opportunity to see him shortly before he was martyred after the start of the Sahwah.

A few months later, Abu Ibrahim would make his return to the frontlines as the Islamic State went on the offensive in Sirrin against the apostates of Liwa' Thuwwar ar-Raqqah, an operation in which he was tasked with leading a group of approximately a dozen mujahidin. He was more suited for this role than many of the other brothers, as he had been dedicating much of his free time towards studying tactics and strategy. Following the mujahidin's capture of the city and later, the grain silos, he and his brother remained stationed there in ribat together with their battalion in order to defend the town against any attempted advances by the PKK. Soon afterwards, they would both head out to Shaddadi and take part in battles taking place in the region, in addition to also fighting in the battles around Sirrin. When the Islamic State made a major advance towards 'Ayn al-Islam, the two brothers fought in the ranks of the soldiers of the Caliphate advancing towards the city, and continued playing a role in the campaign as they performed ribat in the 'Ayn al-Islam countryside while battles continued inside the city. They were known for being fierce in battle, and were also very generous towards their brothers. They would buy equipment for their fellow mujahidin when they saw them in need, and allow them to borrow their expensive weapons for use in battle. Abu 'Abdillah even gave away his first gun when he bought a new one.

A few months after the start of the campaign to liberate 'Ayn al-Islam and the ensuing intervention by the Crusader coalition, Abu Ibrahim and Abu 'Abdillah attained martyrdom in a Crusader airstrike while stationed in Ashraf, an area adjacent to the plains of Dabiq. The two had been very close throughout their lives and had now achieved their goal together. They had abandoned Christianity and embraced Islam together, learned together, made hijrah together, fought together, and were killed together. May Allah raise them together on the Day of Judgment and enter them into the highest levels of Paradise.

Crusader bombardment in 'Ayn al-Islam

SHA'BAN

ALHAYAT

SELECTED 10

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE

1ST

غزو القرى لنشر الهدى

RACING TO THE VILLAGES TO SPREAD GUIDANCE

MUST WATCH
RACING TO THE VILLAGES TO SPREAD GUIDANCE

WILAYAH: HALAB

2ND

أين المفر

NO ESCAPE

WILAYAH: FALLUJAH

3RD

الكرّارون

THE WARRIORS

WILAYAH: SALAHUDDIN

4TH

فسوف يغنيكم الله من فضله

ALLAH WILL ENRICH YOU FROM HIS BOUNTY

WILAYAH: RAQQAH

5TH

إن مع العسر يسرا

INDEED, WITH HARDSHIP THERE WILL BE EASE

WILAYAH: FALLUJAH

6TH

بالصبر واليقين تنصرون

BY PATIENCE AND CONVICTION YOU ARE SUPPORTED

WILAYAH: ANBAR

7TH

قراع الصوارم

SWORD CLASHERS

WILAYAH: SALAHUDDIN

8TH

وبشر الصابرين

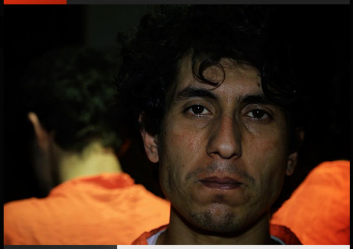
AND GIVE GLAD TIDINGS TO THE PATIENT

WILAYAH: FALLUJAH

9TH

الأخسرين أعمالا

THE GREATEST LOSERS AS TO THEIR DEEDS



WILAYAH: FURAT

10TH

بارقة السيف والأمل

THE GLIMMER OF SWORDS AND HOPE

WILAYAH: KHAYR

In the Words
Of the Enemy

Since the earliest days of the Arian controversy between the Trinitarians and Unitarians, the Pope of Rome's office was occupied by pontiffs fiercely against monotheism. This blaze was relit in the seventh century, when the Prophet Muhammad ﷺ came out to profess that there is nothing deserving to be worshiped except Allah alone, without partner. Some centuries later, at the Council of Clermont, Pope Urban II made the Church's stance on Islam quite clear. Claiming himself divinely inspired, he called for destroying all Muslims who spread Allah's rule, saying, "On this account I, or rather the Lord, beseech you as Christ's heralds to publish this everywhere and to persuade all people of whatever rank, foot-soldiers and knights, poor and rich, to carry aid promptly to those

The Crusader Pope Francis and the apostate Ahmed el-Tayeb

Christians and to destroy that vile race from the lands of our friends." This launched the Crusades, which continue today. Popes thereafter, for centuries, overtly and loudly professed their goal of eradicating Islam through war and conversion, as the 15th century Pope Callixtus III made a vow "to extirpate the diabolical sect of the reprobate and faithless Mahomet [Islam] in the East;" and as his predecessor Eugene IV expressed his hope that "very many from the abominable sect of Mahomet will be converted to the Catholic faith" (Council of Basel in 1434).

As the war between Islam and the pagan Church raged, and for fear of losing their own followers to Islam, some on the Christian side began speaking more directly about their enemy and the real Islamic goal to destroy their manmade systems and perverted "freedoms." Benedict XVI – the predecessor of Francis – explained, for example, that democracy "contradicts the essence of Islam, which simply does not have the separation of the political and the religious sphere that Christianity has had from the beginning" (Truth and Tolerance). Despite being a liar, he certainly spoke the truth on this issue – democracy undoubtedly contradicts the essence of Islam – showing thereby that the apostates from Islam, like many of the "imams" in the West and teachers at so-called "Islamic" universities, have less of an understanding of Islam than Benedict the Disbeliever has.

Some time later, Benedict would again attempt to disparage Islam by mocking the Prophet Muhammad ﷺ, but for something the Prophet shared with most of the prophets of the Torah, the Psalms, and the Gospel, which was the order to spread the religion by the sword.[1] Benedict thus belittled the order found in the Old and New Testaments for war against the pagans upon quoting the Byzantine Emperor Manuel II Palaiologos, who had said, "Show me just what Mohammed brought that was new, and there you will find things only evil and inhuman, such as his command to spread by the sword the faith he preached." The religion of Islam will continue to be spread by the sword, even if Benedict despises such. May Allah expose Benedict's evil and inhumanity and uncover for the world the true reason behind his scandalous resignation from the pagan Papacy.

Benedict XVI, Pope Francis' predecessor

Despite the clarity of past and perished popes regarding their enmity for Islam and its teachings, the current pope, Francis, has struggled against reality to advertise the apostate's perversion of Islamic teachings as the actual religion of Muslims. So while Benedict and many before him emphasized the enmity between the pagan Christians and monotheistic Muslims, Francis' work is notably more subtle, steering clear of confrontational words that would offend those who falsely claim Islam, those apostates whom the Crusaders found played the perfect role for their infiltration into Muslim lands. While Benedict XVI met public disapproval for quoting a centuries-old Byzantine emperor, Francis continues to hide behind a deceptive veil of "good will," covering his actual intentions of pacifying the Muslim nation. This is exemplified in Francis' statement that "our respect for true followers of Islam should lead us to avoid hateful generalizations, for authentic Islam and the proper reading of the Quran are opposed to every form of violence" (The Joy of the Gospel).

Part of this approach to subdue Muslims through appeasement involves coordinating with the infamous Ash'ari Sufi institute, al-Azhar University, falsely attributed to being representative of Sunni Muslims worldwide. This method is an attempt to justify deviating claims that the Muslim nation has no central authority – as in a caliphate – but is rather "managed" in some way by scholars at universities. Adnane Mokrani, a Tunisian slave to the Catholic Church, commented on Francis' embracing of Ahmed el-Tayeb – the leader of Cairo's al-Azhar University – saying, "Islam is not like the Catholic Church. There is no single, central authority. There are institutions, traditional universities of the Islamic world." Rather, history and texts refute this foolish and obviously ill-intended statement. After the passing of the Prophet Muhammad ﷺ, his companions agreed that the most significant matter facing the Muslim nation was appointing its next leader, its next central authority. They did so in a timely manner, and a successive authority continued unbroken for hundreds of years. This successive authority, called the Caliphate, was reestablished in "2014" through the pledging of allegiance to Shaykh Abu Bakr al-Baghdadi حفظه الله.

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[1] To read biblical texts on the obligation of spreading the religion via the sword, see "By the Sword" on pages 78-80 of this issue.

While previous popes spoke against Islam due to the actual reality they faced, based on mutual enmity between the pagan Christians and monotheistic Muslims, recent popes – and especially Pope Francis – have attempted to paint a picture of heartwarming friendship, seeking to steer Muslim masses away from the obligation of waging jihad against disbelief. Assisting the Crusaders in their aim at placation, el-Tayeb said of his dear friend Francis, "this man is a man of peace, a man who follows the teaching of Christianity, which is a religion of love and peace … a man who respects other religions and shows consideration for their followers" (Vatican Radio).

In this vein, it is not only the Church's historical view on Islam that Francis altered and misrepresented. Following the Orlando raid by Omar Mateen تقبله الله, Francis said that sodomites "must not be discriminated against, that they must be respected and accompanied pastorally … The problem is a person that has a condition, that has good will and who seeks God. Who are we to judge?" Completely disregarding his own Church's doctrine of judging homosexuals as immoral for engaging in the perverted act of sodomy, Francis has again sidestepped religion for the sake of public opinion. But to completely change pace with history and alter biblical teachings, once again, the Pope called for Christians to apologize to sodomites – a people named after Sodom and Gomorrah – for the harm caused to them.

It is very possible that Francis' care for sodomites reflects their history in the Papacy, including previous popes Benedict IX, Julius II, Leo X, and Julius III, as well as countless Catholic priests – the mention of whom has become synonymous with boy rape. If so, as the Pope represents his faithful followers, one could undoubtedly say that this is what Christianity has come to accept. However, it is more apparent that – given the timing of the Pope's comments on homosexuality, coming soon after the Orlando attack against Crusader sodomites – this is part of the papal mission to garner any support possible, even from the likes of filthy, effeminate sodomites, in the crusade against the Muslim nation in general and the Islamic State in particular. As such, Francis is taking the route traveled by his counterparts from the apostate "scholars" at al-Azhar and in Medina, namely the path of overlooking the clear call to warring against shirk and its people throughout the Quran and Sunnah – and instead altering the religion to fit some devilish "interfaith" fantasy, far removed from the truth, which one is naturally inclined to seek.

This is all part of a plan to demilitarize Islam or, to put it more correctly, to remove the clearly Quran- and Sunnah-based duty of waging jihad against pagans until all the world is ruled by the Shari'ah. It is just as Lawrence Franklin, an Israeli spy who worked for the United States government, advised the Pope, that he should "challenge Islamic leaders to institute specific reforms which would root out theological justification for violent and intolerant behavior."

This is echoed by William Kilpatrick, former lecturer at Boston College, a Jesuit institute, who has called for an encyclical letter from the Pope to his global parishioners explaining the danger of Islam itself – and not just a "bad" or "radical" version of it. Kilpatrick recognized Francis' tactic of accommodation that downplays the actual role of the sword in the teachings of the Prophet Muhammad ﷺ, but also realized that the more the disbelievers and apostates attempt to remove aspects of Islam from the religion, the more the newly devout will move away from the so-called "mainstream" and towards the Islamic State, which represents the original global call of Allah's Messenger ﷺ. The reason for being more direct about the threat of Islam as a whole – which he claims is the religion of "1.6 billion people" – is summarized in Kilpatrick's words, "And the reason that we should criticize this rapidly growing and aggressively proselytizing faith is that, if we don't, it may soon become the faith of 7.6 billion people – that is to say, the entire population of the planet."

ALHAYAT

RAMADAN

SELECTED 10

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE

1ST
جيل الملاحم
THE GENERATION OF EPIC BATTLES

MUST WATCH
THE GENERATION OF EPIC BATTLES

WILAYAH: BARAKAH

2ND
طريق الآباء
THE PATH OF RIGHTEOUS FATHERS

WILAYAH: HALAB

3RD
وليمكنن لهم دينهم
HE WILL SURELY ESTABLISH THEIR RELIGION FOR THEM

WILAYAH: BARQAH

4TH
فلوجة الصمود
FALLUJAH OF STEADFASTNESS

WILAYAH: FALLUJAH

5TH
سحق العدا
CRUSHING THE ENEMY

WILAYAH: ‘ADAN ABYAN

6TH
من الذل إلى العزة
FROM HUMILIATION TO DIGNITY

WILAYAH: TARABULUS

7TH
صولة الأبرار 2
THE ASSAULT OF THE RIGHTEOUS 2

WILAYAH: NINAWA

8TH
بلاد الهند بين الألم والأمل
THE LAND OF INDIA BETWEEN GRIEF AND HOPE

WILAYAH: HIMS

9TH
غارات الكواسر 2
RAID OF THE PREDATORS 2

WILAYAH: ANBAR

10TH
قرية البشير وأكوام الحجر
THE VILLAGE OF BASHIR AND THE PILES OF STONE

WILAYAH: KARKUK

By The Sword

Images of Islamic State lions engaging their prey on the battlefields of Iraq, the Levant, and other frontlines – as well as in Paris, Brussels, Orlando, and other cities behind enemy lines – deliver a clear message to the Crusaders and their allies: This is a divinely-warranted war between the Muslim nation and the nations of disbelief. Despite this clarity, many people in Crusader countries express shock and even disgust that Islamic State leadership "uses religion to justify violence." Indeed, waging jihad – spreading the rule of Allah by the sword – is an obligation found in the Quran, the word of our Lord, just as it was an obligation sent in the Torah, the Psalms, and the Gospel.

In the remnants of the Torah, it is found that "the Lord is a person of war" (Exodus 15:3), and that – regarding the Children of Israel going into Palestine – "When the Lord your God brings you into the land that you are entering to take possession of it, and clears away many nations before you, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations more numerous and mightier than yourselves, and when the Lord your God gives them over to you, and you defeat them, then you must devote them to complete destruction. You shall make no covenant with them and show no mercy to them" (Deuteronomy 7:1-2). This command of genocide was further stressed:

"When you draw near to a city to fight against it, offer terms of peace to it. And if it responds to you peaceably and it opens to you, then all the people who are found in it shall do forced labor for you and shall serve you. But if it makes no peace with you, but makes war against you, then you shall besiege it. And when the Lord your God gives it into your hand, you shall put all its males to the sword, but the women and the little ones, the livestock, and everything else in the city, all its spoil, you shall take as plunder for yourselves. And you shall enjoy the spoil of your enemies, which the Lord your God has given you. Thus you shall do to all the cities that are very far from you, which are not cities of the nations here. But in the cities of these peoples that the Lord your God is giving you for an inheritance, you shall save alive nothing that breathes, but you shall devote them to complete destruction, the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites, as the Lord your God has commanded, that they may not teach you to do according to all their abominable practices that they have done for their gods, and so you sin against the Lord your God" (Deuteronomy 20:16).

And as David was quoted, saying to his enemy, "This day the Lord will deliver you into my hand, and I will strike you down and cut off your head" (1 Samuel 17:46), and after conquering him, he reportedly beheaded him. "Then David ran and stood over the Philistine [Goliath] and took his sword and drew it out of its sheath and killed him and cut off his head with it … And David took the head of the Philistine and brought it to Jerusalem … And as soon as David returned from the striking down of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand" (1 Samuel 17:51-57).

Killed for the abominable crime of sodomy

Once the rule of the Lord was established, the sword was not to be put away but rather remain ever-unsheathed to implement the Law. The blasphemer was killed by stoning. "Whoever blasphemes the name of the Lord shall surely be put to death. All the congregation shall stone him" (Leviticus 24:16). As for the apostate or any who calls to worshiping other gods, then "you shall not yield to him or listen to him, nor shall your eye pity him, nor shall you spare him, nor shall you conceal him. But you shall kill him. Your hand shall be first against him to put him to death" (Deuteronomy 13:8-9). Likewise, the murderer was executed. "Whoever takes a human life shall surely be put to death" (Leviticus 24:17). And sodomites were slain. "If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them" (Leviticus 24:13). Furthermore, there was retribution (known as "qisas" in the Shari'ah). "If anyone injures his neighbor, as he has done it shall be done to him" (Leviticus 24:19), and "you shall pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe" (Exodus 21:23-25). In Psalms, a wisdom behind divinely-ordained killing is mentioned. "When He killed them, they sought Him; they repented and sought God earnestly" (Psalms 78:34), just as elsewhere in the Old Testament, one finds that "cursed is he who keeps back his sword from bloodshed" (Jeremiah 48:10).

Even Jesus, whom the Christians have titled the "Prince of Peace," is recorded in their scripture as saying, "Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword" (Matthew 10:34). There is also Jesus' order to his followers of being armed, as it is said, "And let the one who has no sword sell his cloak and buy one" (Luke 22:36). Also, while telling a parable, it is written that Jesus said, "But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me" (Luke 19:27). As for upholding the Law, then in an apparent move to command virtue and forbid vice, which is chiefly done with physical force, all four "gospels" mention the story of Jesus violently expelling the moneychangers from the temple. "And Jesus entered the temple and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. He said to them, 'It is written, 'My house shall be called a house of prayer,' but you make it a den of robbers'" (Matthew 21:12-13). Furthermore, everything that was mentioned from the Old Testament of war and enforcing laws was kept, unless specifically mentioned otherwise, in the Gospel of Jesus. "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them" (Matthew 5:17).

However, despite these clear references to violently applying the Law of the Lord, Christians have cast aside such commandments and instead have followed papal decrees and the sermons of priests – showing that their love for men is greater than their love for the Creator of men. Indeed they have cast aside their love for the Creator and instead devoted themselves to loving the created, paying no heed to Jesus' recorded word, "No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other" (Luke 16:13). This is manifested in the hypocrisy of the Crusader public, who "religiously" call to slogans of peace and love, certainly hating and despising the Law of Moses and the Gospel of Jesus, as they favor the law of democracy and the resolutions of the United Nations.

The clear difference between Muslims and the corrupt and deviant Jews and Christians is that Muslims are not ashamed of abiding by the rules sent down from their Lord regarding war and enforcement of divine law. So if it were the Muslims, instead of the Crusaders, who had fought the Japanese and Vietnamese or invaded the lands of the Native Americans, there would have been no regrets in killing and enslaving those therein. And since those mujahidin would have done so bound by the Law, they would have been thorough and without some "politically correct" need to apologize years later. The Japanese, for example, would have been forcefully converted to Islam from their pagan ways – and if they stubbornly declined, perhaps another nuke would change their mind. The Vietnamese would likewise be offered Islam or beds of napalm. As for the Native Americans – after the slaughter of their men, those who would favor smallpox to surrendering to the Lord – then the Muslims would have taken their surviving women and children as slaves, raising the children as model Muslims and impregnating their women to produce a new generation of mujahidin. As for the treacherous Jews of Europe and elsewhere – those who would betray their covenant – then their post-pubescent males would face a slaughter that would make the Holocaust sound like a bedtime story, as their women would be made to serve their husbands' and fathers' killers.

Furthermore, the lucrative African slave trade would have continued, supporting a strong economy. The Islamic leadership would not have bypassed Allah's permission to sell captured pagan humans, to teach them, and to convert them, as they worked hard for their masters in building a beautiful country. Notably, of course, those of them who converted, practiced their religion well, and were freed would be treated no differently than any other free Muslim. This is unlike when the Christian slaves were emancipated in America, as they were not afforded supposedly government-recognized equal "rights" for more than a century – and their descendants still live in a nation divided over those days.

All of this would be done, not for racism, nationalism, or political lies, but to make the word of Allah supreme. Jihad is the ultimate show of one's love for his Creator, facing the clashing of swords and buzzing of bullets on the battlefield, seeking to slaughter His enemies – whom he hates for Allah's hatred of them. A religion without these fundamentals is one that does not call its adherents to fully manifest and uphold the love of the Lord.

The sword is a part of Allah's law

ALHAYAT

SHAWWAL

SELECTED 10

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE

1ST وحي الشيطان
THE DEVIL'S WHISPERS

MUST WATCH
THE DEVIL'S WHISPERS

WILAYAH: KHAYR

2ND وخذوهم واحصروهم
CAPTURE THEM AND BESIEGE THEM

WILAYAH: KHAYR

3RD الفتح المبين
THE CLEAR CONQUEST

WILAYAH: HIMS

4TH لا تكلف إلا نفسك
YOU ARE NOT RESPONSIBLE EXCEPT FOR YOURSELF

WILAYAH: FURAT

5TH قصة نحر
A STORY OF SLAUGHTER

WILAYAH: FURAT

6TH رمضان في ظل الخلافة
RAMADAN IN THE SHADE OF KHILAFAH

WILAYAH: KHAYR

7TH البنيان المرصوص
THE FIRM STRUCTURE

WILAYAH: THE PHILIPPINES

8TH الكرارون 2
THE WARRIORS 2

WILAYAH: SALAHUDDIN

9TH غزو النيجر
THE BATTLE OF NIGER

WILAYAH: WEST AFRICA

10TH والعاقبة للمتقين
THE BEST OUTCOME WILL BE FOR THE RIGHTEOUS

WILAYAH: RAQQAH

Abu Hurayrah رضي الله عنه narrated that Allah's Messenger ﷺ said, "By the One in whose Hand is my soul, very soon shall the Son of Maryam descend in your midst, being an equitable judge. He shall break the cross, kill the swine, and put aside the jizyah. Wealth shall flow until no one accepts it, and until a single prostration will be more beloved than the world and all that it contains." Abu Hurayrah then said, "Read if you wish, 'There is no one from the People of the Scripture, except that he shall believe in him before his death; and on the Day of Resurrection, he shall be a witness against them' (An-Nisa 159)" (Al-Bukhari and Muslim).